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FROM THE BEQUEST OF  
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CLASS OF 1815





1. The first line is a vertical line.



10710  
RELIGIOUS AND MORAL SENTENCES,

CULLED FROM THE WORKS

OF

SHAKESPEARE,

Compared with Sacred Passages

DRAWN FROM

HOLY WRIT.

FROM THE ENGLISH EDITION,

WITH AN INTRODUCTION

BY

FREDERIC D. HUNTINGTON, D.D.

BOSTON AND CAMBRIDGE:

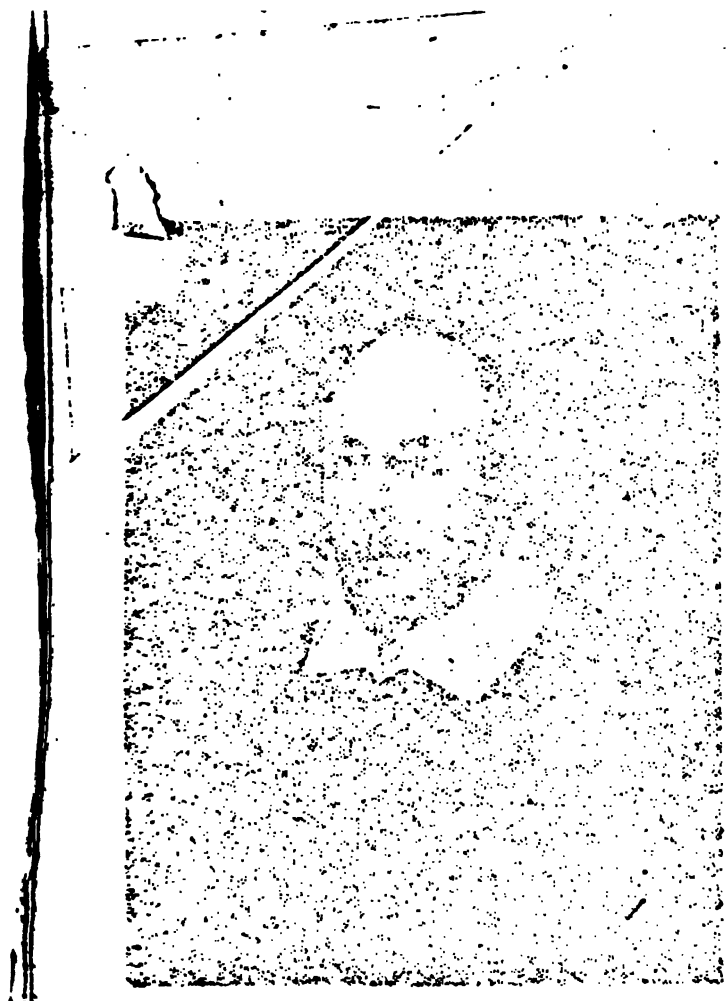
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1. The first part of the report is a general description of the project. This includes the title, the objectives, the scope, and the methodology. The title should be clear and concise, and the objectives should be stated in measurable terms. The scope should define the boundaries of the project, and the methodology should describe the research methods used.

2. The second part of the report is a detailed description of the results. This includes the data collected, the analysis performed, and the conclusions drawn. The data should be presented in a clear and organized manner, and the analysis should be thorough and objective. The conclusions should be based on the evidence and should be stated in a clear and concise manner.

3. The third part of the report is a discussion of the results. This includes a comparison of the results with the objectives, a discussion of the strengths and weaknesses of the study, and a discussion of the implications of the results. The discussion should be thorough and objective, and it should provide a clear and concise summary of the findings.

4. The fourth part of the report is a conclusion. This includes a summary of the findings, a statement of the overall conclusions, and a statement of the limitations of the study. The conclusion should be clear and concise, and it should provide a clear and concise summary of the findings.

5. The fifth part of the report is a bibliography. This includes a list of the sources used in the study, and it should be formatted according to the appropriate style guide. The bibliography should be thorough and complete, and it should provide a clear and concise list of the sources used.

6. The sixth part of the report is an appendix. This includes any additional information that is relevant to the study, such as raw data, additional analysis, or additional conclusions. The appendix should be clear and concise, and it should provide a clear and concise summary of the additional information.

7. The seventh part of the report is a glossary. This includes a list of the key terms used in the study, and it should be formatted according to the appropriate style guide. The glossary should be thorough and complete, and it should provide a clear and concise list of the key terms used.

8. The eighth part of the report is a list of figures. This includes a list of the figures used in the study, and it should be formatted according to the appropriate style guide. The list of figures should be thorough and complete, and it should provide a clear and concise list of the figures used.

9. The ninth part of the report is a list of tables. This includes a list of the tables used in the study, and it should be formatted according to the appropriate style guide. The list of tables should be thorough and complete, and it should provide a clear and concise list of the tables used.

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TO THE  
PRESIDENT, VICE-PRESIDENTS, COUNCIL,  
AND MEMBERS  
OF THE  
SHAKESPEARE SOCIETY,

FROM WHOSE ZEAL AND ENLIGHTENMENT

~~The World~~ in general,

AND THE ADMIRERS OF SHAKESPEARE IN PARTICULAR,  
CHERISH NEW-BORN HOPES OF DERIVING SOME ADDITIONAL INFORMATION  
ILLUSTRATIVE OF THE INTELLECTUAL LIFE,  
AND OF THE TIMES (AS CONNECTED WITH THE HISTORY) OF

OUR IMMORTAL BARD,

THESE EXTRACTS FROM HIS WORKS,

ARE

RESPECTFULLY DEDICATED,

BY THEIR HUMBLE SERVANT,

THE COMPILER.



# INTRODUCTION

TO THE

## AMERICAN EDITION.

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THE truths of Revelation borrow no authority from the judgment, the invention, or the admiration of men. They stand in their own strength. They shine by their own light. The grandest human intellect can no more lend power to the Original Word than mortal monarchs can provide stability for the throne of Omnipotence or confirm the empire of the King of kings. Indeed, it is questionable whether the interests of a spiritual faith have not been rather weakened than promoted by the practice of adducing the testimonies of philosophers and scholars in its support, more especially when these testimonies were so brought forward as to carry only an intellectual impression, or as if it were expected that those "things of the spirit" which are "spiritually discerned" can be made credible by any patronage of the brain. Religion is humiliated in the hands of her advocates and apologists, when the approving criticism of the shrewdest statesman, or the most

#### AMERICAN PREFACE.

ingenious poet, or the most brilliant orator, is ostentatiously paraded as an argument for her divine, everlasting, and self-attested verities. This is a part of that poor "worship of genius" which both betrays and fosters the secret Atheism of an age of conceited culture, and only offends the holy majesty of that Scripture which "is given by inspiration of God." Just this must have been in the meaning of Paul when he wrote, out of his profound Christian realism and his brave trust, that there are words of man's wisdom which "make the cross of Christ of none effect." Christ's religion is not beholden to letters nor to science, to logic nor to learning, to the drama nor to the university. All men need her message of commandment, promise, warning, pardon, consolation; but she does not in the least need the countenance or tribute of the most imperial of them all. Still, as of old, the immortal and glorious things are often "hid from the wise and prudent" and "revealed unto babes." We should do quite as well to seek the true "evidences of Christianity" in the hearts of the humble and the lives of the unlettered as in the pages of bards or the speeches of senators.

"Wise men the secret cannot tell."

"None of the princes of this world knew it."

"Not many noble are called, but God hath *chosen the foolish things* of the world to con-

#### AMERICAN PREFACE.

found the wise, and weak things of the world to confound the things which are mighty." Reverence knows that the oracles of the Book of Life receive no touch of beauty nor breath of energy from the most creative of created intelligences. Even from the marvels of Shakespeare, child and master of the centuries, we turn to repeat again and again,

"A glory gilds the sacred page,  
Majestic like the sun;  
It gives a light to every age;  
It gives, but borrows none."

While all this remains beyond question, the laws of association and suggestion wrought into our nature may, on the other hand, sometimes render us susceptible to the interior influence of the Bible through sympathy with the involuntary confessions of vigorous minds. Though the divine realities take no new dignity, they may gain currency from the assent of clear-sighted men. Sincere believers may be multiplied by the believing words of thinkers who were not able to deny, and who believed even against the bias of pride, prejudice, or passion,—of their class, their calling, or their time.

In presenting, therefore, a reprint of these instances of correspondence or resemblance between the expressions of that mind which the riper ages of the world have agreed to call *foremost in the compass and variety of its powers among the minds of men*, and expressions in the

#### AMERICAN PREFACE.

Bible, I do not understand the purpose to be to confer honor on the Bible, but to illustrate an element of worth in Shakespeare himself. Incidentally, also, it can hardly fail to prove a source of honorable satisfaction, to see how vast is the debt owed by the very highest literature of the English tongue to the Scriptures of the Old and New Testament.

The criticism that is most likely to be passed upon this work, I suppose, is that the attempt to collect and compare has been pushed too far; that many of the alleged resemblances are fanciful, and many of the apparent correspondences purely accidental. This is doubtless true. Yet there appears to be no reasonable objection to a republication,—in any form which does no injustice to either,—of passages from Shakespeare or from the Bible. Those here selected from the dramatist are certainly among the best he ever wrote; and neither these nor the sentences of Holy Writ are likely to be made too familiar. The whole collection is perhaps more remarkable as showing to what a wonderful extent the phraseology of the Bible has penetrated, colored, and shaped our native language and the productions of its writers, even when they were unconscious of its influence, than as displaying a direct acquaintance of this particular master with the Sacred Volume.

F. D. H.



## PREFACE.

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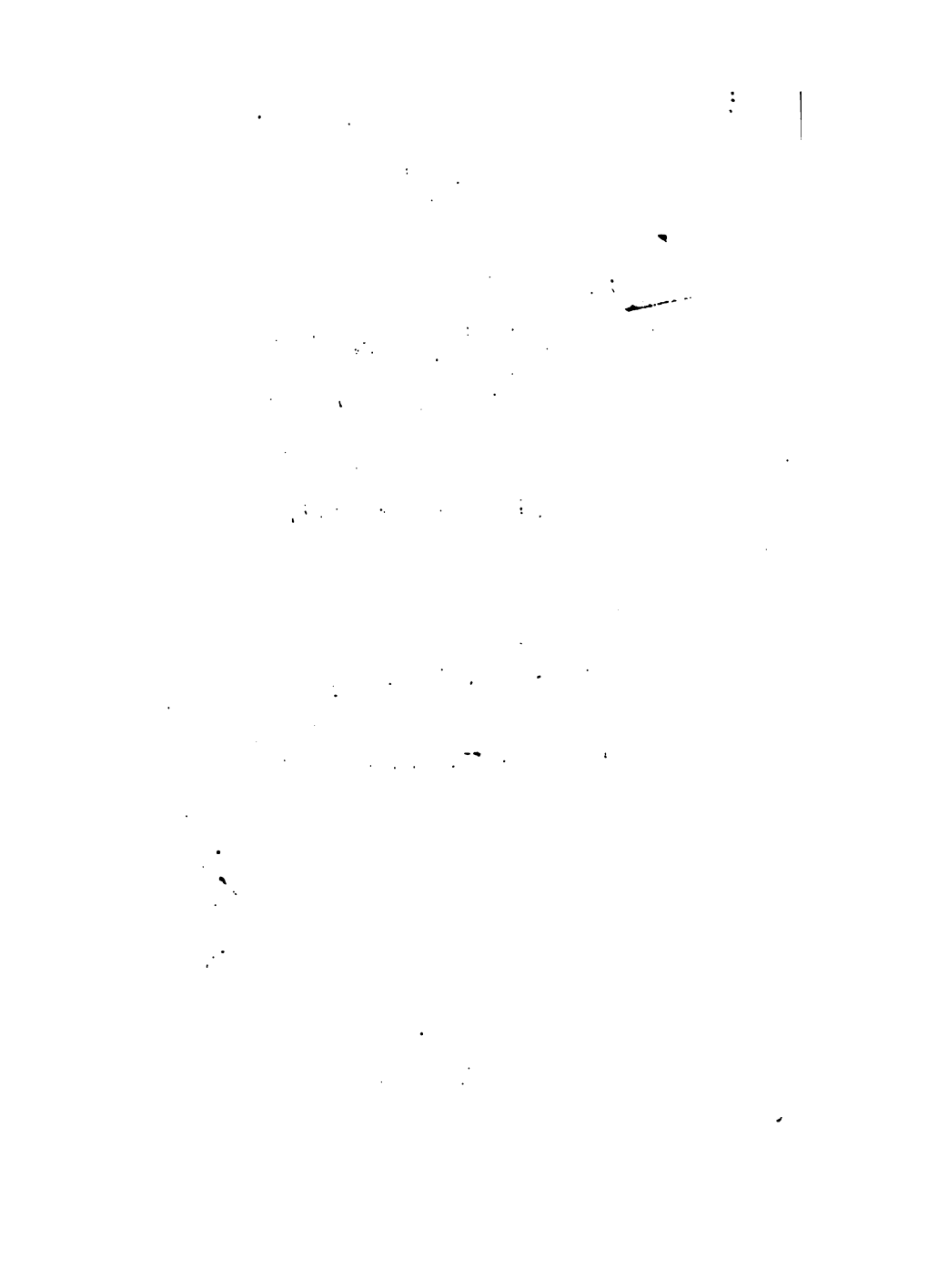
ALL minds attached to the memory of our immortal Shakespeare, feel a longing desire,—an ardent anxiety, to know something of his childhood, his adolescence, and, indeed, of every minute circumstance relating to him, preluding his arrival in London,—where he appears to have come the child of Nature, the ward of Providence. There does not exist any record or traditional account of his having manifested any distinguished precocity during his youth; and now more than two hundred years have rolled away without any important records having been found to throw a light upon his early history. It would be most gratifying to have been furnished with some historical traits illustrating the dawn of his mighty genius, and the progression of his intellectual development; that gratification is denied us,—contemplation, and amazement, fill the void.

Born in 1564, at Stratford-upon-Avon, we find *him arrived in London in the year 1586, at*

## PREFACE.

the age of twenty-two, seeking a maintenance through the medium of his talents; and his genius, or his destiny, appears to have led his first steps towards the theatres of the metropolis. This early bias seems subsequently to have attached him permanently to the Drama:—he became a writer for the stage,—and evidently a successful one,—for in 1589 he was a joint proprietor with Burbage in theatrical property. He published his first poem (*Venus and Adonis*) in 1593; but the first publication of his plays does not appear to have taken place until 1597 (when he was thirty-three years of age). It is not correctly ascertained how many of his plays were written, and acted, up to this period. He lived nineteen years afterwards,—fifteen of which were apparently passed in the capital, still writing for the theatres, and superintending his dramatic property. He retired to his native town, Stratford, about the year 1612, where he enjoyed four years of literary leisure, dying of fever in 1616, at the age of fifty-two.

It was observed by Dryden that, “in Shakespeare, we find all arts and sciences, all moral and natural philosophy, without knowing that he ever studied them.” It is evident, however, that he had studied them; and it is very manifest, too, that in the formation of his historical dramas, he imbibed largely from the *Chronicles of Holinshed*,—which work must have been *very scarce in his day*,—from whence it may be



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## PREFACE.

of being compelled (in accordance with the times) to adopt many sentiments, and expressions, solely to "please the ears of the groundlings," and also from the difficulties and odium which the members of the drama at that period had to undergo, from the opposition which was then made by the Papists, and Puritans, to dramatic representations; and the establishment of playhouses. Even the Corporation of the City of London was strongly opposed to the erection of a theatre at Blackfriars, in which Shakespeare had a great interest.

Such vexatious oppositions must have mortified his soaring spirit, propelled by

The force of heaven-bred poesy.

TWO GENTLEMEN OF VERONA, iii. 2.

That he felt the advantages of *study* as well as its pleasures, is exemplified in the advice given to Lucentio upon the subject of *study*.

— Continue your resolve,  
To suck the sweets of sweet *philosophy*.  
Only . . . while we do admire  
This virtue, and this moral discipline,  
Let's be no stoles, nor no stocks, I pray;  
Or so devote to *Aristotle's ethics*,  
As *Ovid* be an outcast quite abjured.  
Talk *logic* with acquaintance that you have, —  
And practise *rhetoric* in your common talk, —  
*Music* and *poesy*, use to quicken you; —  
The *mathematics* and the *metaphysics*,  
Fall to them, as you find your stomach serves you;  
No profit grows, where is no pleasure ta'en: —  
In brief, Sir, *study* what you most affect.

TAMING OF THE SHREW, i. 1.

## PREFACE.

In the foregoing lines his attachment to the higher branches of *philosophy* are most manifest; but although his mental powers were capable of embracing everything within the span of human intellect, it is clear he felt that his early education, and his station in life, had not led him into the *school of Aristotle*, but that the decree of Providence had placed him upon *Mount Parnassus*, and had wedded him to the *Muses*.

However, we cannot omit to notice the incidents wherein we find him philosophizing, viz.—when, during a violent storm, he says,—

First let me talk with this *philosopher* :—  
What is the cause of thunder?

KING LEAR, iii. 4.

Then again, his observation of the distinct locality of the polar star,—of which he says,—

I am constant as the *Northern Star*,  
Of whose true, fixed, and resting quality,  
There is no fellow in the *firmament* :  
The skies are painted with unnumbered *sparks*,—  
They are all *fire*,—and every one doth *shine*,—  
But there's but one, in all, doth *hold his place* !

JULIUS CÆSAR, iii. 1.

Here is a manifestation of his knowledge of the changes in the positions of the stars, through the effect of the rotation of the earth. But what shall we say, how shall we express our surprise and admiration at his distinctly defining the principle of *gravitation*, long before Sir Isaac Newton was born,—to whom the merit of the discovery has been so honorably attributed, from

## PREFACE.

his enlarged and scientific explanations of its operating effects, acting throughout the whole system of the Universe? As it applies to our Earth it is thus defined by Shakespeare:—

— Time, force, and death,  
Do to this body what extremes they can;  
But the strong base, and building of my love,  
Is, as the very centre of the earth,  
*Drawing all things to it.*

THOILUS AND CRESSIDA, iv. 2.

Here is an instance of intellectual supremacy that at least approaches to inspiration; and it would indeed be “gilding refined gold,” to adduce any additional instance to illustrate his gifted intellect,—for we may justly say that he possessed a mind

So perfect, and so peerless; seem'd created  
Of every creature's best.

TEMPEST, iii. 1.

We must, however, give one trait of his intimate knowledge of the innate qualities, and apparent states, of the human mind. The case is a medical one, and his analysis of it is so clear, and so concise, that the President of the College of Physicians, in a Lecture to that body, introduced it, to illustrate his own discourse upon Insanity; as an exemplary definition of that disease. It is in the scene where Hamlet rebukes his mother for her marriage with his uncle, and she charges him with being “*in ecstasies*,”—he says in reply,—

## PREFACE.

Ecstasy!

My pulse, as yours, doth temperately keep time,  
And makes as healthful music. It is not *madness*  
That I have uttered: bring me to the test,  
And I the matter will *re-word*; which *madness*  
Would *gambol from*.

HAMLET, III. 4.

Can anything be more definite or more lucid upon the subject?

The distinguished beauties in the language of Shakespeare, his vast conceptions, his boundless ideas, his innate knowledge of human nature, his inimitable descriptive powers, have been so often and so ably analyzed and portrayed, that it would be supererogation to enter upon those themes; we only request permission to repeat Dr. Johnson's illustration of his powers, as conveyed in his celebrated prologue at the opening of Drury Lane Theatre, in 1747, viz:—

When *Learning's triumph* o'er her barbarous foes  
First reared the *Stage*, immortal *Shakespeare* rose;  
Each change of many-color'd life he drew,  
Exhausted worlds, and then imagin'd new:  
Existence saw him spurn her bounded reign,  
And panting Time toll'd after him in vain.

It delights the mind to read such an encomium from the pen of the most eminent writer of the age in which he lived, acknowledging the pre-eminence of his gifted predecessor.

---

Previous to entering upon the presentation of  
*the following religious extracts from the works*



## PREFACE.

of Shakespeare (which may be justly termed his moral beauties), it is proper that the cause or motive should be stated which gave rise to the selection, and the publication of them.

---

Upon visiting Stratford-upon-Avon, the Compiler observed in the room where "Shakespeare's Relicks" are exhibited, a large written paper, in a gilt frame, (designedly presented to the view,) termed "a copy of *Shakespeare's Will*," but drawn up in the *Roman Catholic form*; representing itself, as a faithful copy of the *real Will, deposited at Doctors' Commons*.

Having repeatedly seen printed copies of his genuine Will, fraud was immediately apparent; and as it was manifestly placed there for the purpose of deceiving the world, by the insidious attempt to prove him a *Papist*, the Compiler resolved, in justice to *Shakespeare's memory*—in justice to the Reformed Religion—and in justice to the divinity of Truth,—to expose the fraudulent design, by proving from *Shakespeare's own writings*, that he lived and died a *true Protestant*.

With this view, the following extracts from *his works*, and from the *Scriptures*, have been collected, and placed together in parallel positions, to show the close affinity that exists between the sentences there exhibited, from *his works*, and passages taken from *Holy Writ*.

## PREFACE.

It has been thought right, however, antecedently to present to the reader, copies of the *preambles* to the *true* and the *fraudulent Wills*, in order that he may, himself, judge of the motive for the fabrication, and of the motive for the refutation.

TRUE COPY OF THE PREAMBLE TO

**Shakespeare's Will,**

*Extracted from the Registry of the Archbishop of Canterbury.*

---

"Vicesimo quinto die Martii, anno regni domini nostri Jacobi, nunc Rex Angliæ, &c. decimo quarto, et Scotiæ quadragesimo nono. Anno Domini 1616.

"In the name of God, Amen! I, William Shakespeare, of Stratford-upon-Avon, in the County of Warwick, Gentleman, in perfect health and memory, (God be praised!) do make and ordain this my last will and testament, in manner and form following:—that is to say, —

"First—I commend my soul into the hands of God, my Creator; hoping, and assuredly believing, through the only merits of Jesus Christ, my Saviour, to be made partaker of life everlasting; and my body to the earth whereof that is made.

"Item—I give and bequeath," &c.

---

N.B.—This Preamble has been minutely compared, and it correctly corresponds with the true original last will and testament of Shakespeare, deposited in the *Prerogative Office, at Doctors' Commons.*

*Copy of the Preamble to a Manuscript exhibited as*

## **Shakespeare's Will,**

*At a House in Stratford-upon-Avon, where his relics are shown.\**

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### **PREAMBLE :**

**" Vicesimo quinto die Martii, anno regni domini nostri Jacobi, nunc Rex Angliæ, &c. decimo quarto, et Scotiæ quadragesimo nono. Anno Domini 1616.**

**" In the name of God, the Father, Son, and Holy Ghost; the most holy and blessed Virgin Mary, Mother of God; the Holy Ghost, of Arc-Angels, Angels, Patriarchs, Prophets, Evangelists, Apostles, Saints, Martyrs, and all the Celestial Courts and Companies of Heaven,**

**" I, William Shakespear, an unworthy member of the Holy Catholic Religion, being, at this my present writing, in perfect health of body, sound mind, memory, and understanding, but calling to mind the uncertainty of life, and the certainty of death, and that I may be possibly cut off in the blossom of my sins, and**

\* The proprietors of the house where this Will is shown (amongst the relics) are innocent of the fraud, and ignorant of its import, being poor persons, to whom the articles exhibited devolved by descent.

## SHAKESPEARE'S WILL.

called to render an account of all my transgressions, external and internal, and that I may be unprepared for the dreadful trial, either by sacrament, penance, fasting, or prayer, or any other purgation whatever,—do, in the holy presence above specified, of my own free and voluntary accord, make and ordain this my last spiritual Will, Testament, Confession, Protestation, and Confession of Faith; hoping hereby to receive pardon for all my sins and offences, and thereby to be made partaker of life everlasting, through the only merits of Jesus Christ, my Saviour and Redeemer; who took upon himself the likeness of man, suffered death, and was crucified upon the cross, for the redemption of sinners.

*“ Item.* I, William Shakespear, do, by this present, protest, acknowledge, and confess, that in my past life I have been a most abominable and grievous sinner, and therefore unworthy to be forgiven without a true and sincere repentance for the same; but, trusting in the manifold mercies of my blessed Saviour and Redeemer, I am encouraged, by relying on His Sacred Word, to hope for salvation, and be made partaker of His Heavenly Kingdom, as a member of the Celestial Company of Angels, Saints, and Martyrs, and therefore reside for ever and ever in the Court of my God.

*“ Item.* I, William Shakespear, do, by this present, declare, that as I am certain I must pass out of this transitory life into another that will last to eternity, I do hereby most humbly implore and entreat my good Guardian Angels to instruct me in this my solemn prep-

#### SHAKESPEARE'S WILL.

aration, protestation, and confession of Faith — at least spiritually.

*"Item. I give and bequeath," &c. &c.*

---

N.B.—There is not, and never has been, any Will of Shakespeare, with the above preamble, deposited at Doctors' Commons; which circumstance is, in itself, a sufficient proof of the fraud attempted.

PASSAGES EXTRACTED  
FROM  
THE WORKS OF SHAKESPEARE;  
ADDUCED AS PRESUMPTIVE EVIDENCE  
THAT THE  
TENETS OF THE RELIGION WHICH HE PROFESSED  
WERE NOT OF THE  
ROMAN CATHOLIC PERSUASION.

---

THE following *anti-papistical sentences* are selected from the writings of Shakespeare with a view to corroborate the just opinion of him, that he was a true and professed *member of the Protestant Church of England.*

There is nothing presented in his writings, or in the few records that we have of his life, that in the least indicates his having held the *Roman Catholic faith*; and it may be fully presumed, that had he been of that persuasion, he would not have exposed himself to the *censure of that priesthood*, by expressing the strong *anti-papish sentiments* conveyed in the following extracts.

PASSAGES EXTRACTED FROM THE

That he was a member of the *Protestant Church of England* is indisputably corroborated, by the circumstance of his children having been all baptized in *that faith*, in *which faith* he made his *real last Will and Testament*, and in *which faith* he was buried in his own *Protestant Parish Church*.

SUPREMACY.

Thou can'st not, *Cardinal*, devise a name  
So slight, unworthy, and ridiculous,  
To charge me to an answer, as the *Pope*.  
We, under Heaven, are supreme head ;  
So under *Him*, — *that great Supremacy*,  
Where we do reign, we will alone uphold,  
Without assistance from a mortal hand :  
*So tell the Pope* ; all reverence set apart,  
*To him*, and *his usurped authority*.

KING JOHN, iii. 1.

The Cardinal makes no reply to the above abjuration.

No *Italian priest* shall tithe or toll in our dominions.

KING JOHN, iii. 1.

FAITH.

✓ Oaths are straws, *men's faiths* are *wafer-cakes*.

HENRY V. ii. 3.

Play fast and loose with *faith*, so jest with Heaven.

KING JOHN, iii. 1.

ABSOLUTION.

Though you, and all the Kings of *Christendom*,  
Are led so grossly by this *meddling priest*,



#### WORKS OF SHAKESPEARE.

Dreading the curse that money may buy out,  
And by the merit of vile gold, dross, dust,  
Purchase *corrupted pardon* of a man,  
Who, in that sale, *sells pardon from himself*—  
Though you and all the rest so grossly led,  
This *juggling witchcraft*, with reverence cherish;  
Yet I alone, alone do me oppose  
*Against the Pope*; and count *his* friends my foes.

KING JOHN, iii. 1.

#### DENUNCIATION.

We think it indispensable to give Cardinal Pandulph's excommunication of the King, in reply to the above speech of King John, denouncing the Pope.

Then, by the lawful power that I have,  
Thou shalt stand *cursed and excommunicate*;  
And blessed shall he be that doth *revolt*,  
From his *allegiance* to an heretic;  
And meritorious shall that hand be called,  
*Canonized*, and *worshipped as a saint*,  
That takes away, by any secret course,  
Thy hateful life.

KING JOHN, iii. 1.

The original of the above denunciation led to the establishment of Magna Charta; for the barons, fearful that the King would be intimidated by the threat, forced him to sign the great charter of the land, the first words of which are:—"The Church of England shall be free, and shall have her whole rights and liberties inviolable."

PASSAGES EXTRACTED FROM THE

CHARACTER OF CARDINAL BEAUFORT, BISHOP OF  
WINCHESTER.

What! is my lord of Winchester installed  
And called unto a *Cardinal's degree*!  
Then, I perceive, that will be verified,  
Henry the Fifth did sometimes prophesy :  
" If once he come to be a *Cardinal*  
He'll make his *cap* co-equal with the crown."

1 HENRY VI. v. 1.

This *Cardinal* is more haughty than the devil.

1 HENRY VI. i. 2.

Oh, how this discord doth afflict my *soul*!  
Can you, my lord of Winchester, behold  
My sighs and tears, and will not once relent ?  
Who should be pitiful if you are not ?  
Or who should study to prefer a peace,  
If *holy churchmen* take delight in broils ?

1 HENRY VI. iii. 1.

Arrogant Winchester, that haughty prelate,  
Whom Henry, our late sovereign, ne'er could brook ;  
Thou art *no friend to God*, or to the King.

1 HENRY VI. i. 2.

Name not *religion*, for thou lov'st the flesh,  
And ne'er, throughout the year, to *church* thou go'st,  
Except it be to pray against thy foes.

1 HENRY VI. i. 1.

Fie, Uncle Beaufort ! I have heard you preach,  
That *malice was a great and grievous sin* ;

WORKS OF SHAKESPEARE.

And will you not maintain the thing you teach,  
But prove a *chief offender* in the same?

1 HENRY VI. iii. 1.

There's Beaufort, that regards *nor God nor King*,  
Hath here distrained the Tower to his use.

1 HENRY VI. l. 2.

Under my feet I'll stamp the *Cardinal's hat*,  
In spite of *Pope, or dignities of Church*.

1 HENRY VI. i. 2.

*Presumptuous priest!* this place commands my patience,

Or *thou* should'st find *thou* hast dishonored me.  
Think not, although in writing I preferred  
The manner of *thy* vile outrageous crimes,  
That therefore I have forged, or am not able,  
Verbatim, to rehearse the method of my pen :  
*No, prelate* ; such is *thy* audacious wickedness,  
*Thy* lewd, pestiferous, and dissentious pranks,  
As very infants prattle of *thy* pride.

*Thou* art a most pernicious usurer,  
Froward by nature, enemy to peace ;  
Lascivious, wanton, more than well beseems  
A man of *thy* profession and degree ;  
And for thy treachery, what's more manifest ?

1 HENRY VI. iii. 1.

Let us watch the haughty *Cardinal*,  
*His* insolence is more intolerable  
Than all the princes in the land beside.

2 HENRY VI. i. 1.

PASSAGES EXTRACTED FROM THE

Oft have I seen the haughty *Cardinal*,  
More like a soldier than a *man o' the church*,  
As stout and proud as he were lord of all,  
Swear like a ruffian.

2 HENRY VI. I. 1.

Now, by *God's Mother, priest*, I'll shave your crown for  
this.

2 HENRY VI. II. 1.

What, *Cardinal*, is your priesthood grown peremptory?  
*Churchmen* so hot? good uncle, hide such malice.

2 HENRY VI. II. 1.

*Ambitious churchman*! leave to afflict my heart;  
Sorrow and grief have vanquished all my powers.

2 HENRY VI. II. 1.

Gloster, thou'lt answer this before *the Pope*.

Winchester goose! I cry — a rope! a rope!  
Now beat them hence; why do you let them stay?  
Thee I'll chase hence, thou *wolf in sheep's array*:  
Out, tawney coats! out, *scarlet hypocrite*!

1 HENRY VI. I. 2.

Now, Winchester will not submit, I trow,  
Or be inferior to the proudest peer.  
Humphrey of Gloster, thou shalt well perceive  
That nor in birth, nor for authority,  
The Bishop will be overborne by thee;  
Either I'll make thee stoop, and bend thy knee,  
Or sack this country with a mutiny.

1 HENRY VI. V. 1.

WORKS OF SHAKESPEARE.

—— York, and impious Beaufort, that *false priest*,  
Have all limed bushes to betray thy wings.

2 HENRY VI. II. 4.

Cardinal Beaufort is at point of death,

\* \* \* \* \*

*Blaspheming God*, and cursing men on earth,  
And whispers to his pillow  
The secrets of his *over-charged soul*.

2 HENRY VI. III. 2.

Lord *Cardinal*, if thou think'st on *heaven's bliss*,  
Hold up thy hand, make signal of *thy hope* :—  
*He dies, and makes no sign !*

2 HENRY VI. III. 2.

WOLSEY.

My surveyor is false — the o'er great *Cardinal*  
Hath shewed him gold : — my life is spanned already.

— HENRY VIII. I. 1.

The *Cardinal* is the end of this,

—— The Commons

Hate him perniciously, and, o' my conscience,  
Wish him ten fathoms deep. —

HENRY VIII. II. 1.

—— That *devil monk*

*Hopkins*, that made the mischief;

—— That was he

That fed them with his *prophecies*. —

HENRY VIII. II. 1.

PASSAGES EXTRACTED FROM THE

This is the *Cardinal's* doing; the *King Cardinal*,  
That blind *priest*:—the King will know him one day.

HENRY VIII. II. 2.

I love him not, nor fear him; there's my creed;  
I knew him, and I know him; so I leave him  
To him that made him proud, — *the Pope*.

HENRY VIII. II. 2.

—— *Heaven* will one day open  
The King's eyes, that so long have slept upon  
This bold, bad, man.

HENRY VIII. II. 2.

—— I must tell you,  
You tender more your person's honor, than  
Your high profession *spiritual*.

HENRY VIII. II. 4.

These *Cardinals* trifle with me: I abhor  
This dilatory sloth, and *tricks of Rome*.

HENRY VIII. II. 4.

Is this your *christian* counsel? out upon ye!

*Holy men* I thought ye,

But *cardinal sins*, and hollow hearts, I fear ye.

HENRY VIII. III. 2.

This paper has undone me: 'Tis the account  
Of all that world of wealth I've drawn together  
For mine own ends: indeed to gain the *papedom*,  
And see my friends in *Rome*.

HENRY VIII. III. 2.

WORKS OF SHAKESPEARE.

Thou art a *proud traitor, priest!*

HENRY VIII. III. 2.

I'll startle you,  
Worse than the sacring bell, when the brown wench  
Lay kissing in your arms, *Lord Cardinal*.

HENRY VIII. III. 2.

In all you writ to *Rome*, or else  
To foreign princes, — "*Ego et Rex meus*"  
Was still inscrib'd : — in which you brought the King  
To be your servant.

HENRY VIII. III. 2.

Out of mere ambition, you have caus'd  
Your *holy hat* to be stamp'd on the King's coin.

HENRY VIII. III. 2.

Now, if you can blush, and cry guilty, *Cardinal*,  
You'll shew a little honesty. — —

HENRY VIII. III. 2.

If we did think  
His contemplations were above the earth,  
And fixed on *spiritual* objects; he should still  
Dwell in his musings; but I am afraid  
His thinkings are below the moon; not worth  
His serious considering. —

HENRY VIII. III. 2.

Woe upon ye, and such false professors!

HENRY VIII. III. 2.

PASSAGES EXTRACTED FROM THE

He was a man  
Of an unbounded stomach, ever ranking  
Himself with princes. I' the presence  
He would say untruths ; and be ever double,  
Both in his words and meaning :  
Of his own body *he was ill*, and gave  
The *clergy ill example*.

HENRY VIII. III. 2.

By my *soul*,  
Your long coat, *priest*, protects you : thou should'st feel  
My sword i' the life-blood of thee else. My lords,  
Can ye endure this arrogance,  
And from *this fellow* ?

HENRY VIII. III. 4.

Love and meekness, lord,  
Become a churchman better than ambition :  
Win straying souls with modesty again,  
Cast none away.

HENRY VIII. V. 4.

Stand back, thou manifest conspirator :  
Thou, that contrived'st to murder our dead lord !  
Thou, that giv'st *whores indulgences to sin* !  
I'll canvass thee in thy broad *Cardinal's* hat,  
If thou proceed'st in this thy insolence.

1 HENRY VI. I. 3.

What ! talking *with a priest*, Lord Chamberlain ?  
Your friends at Pomfret they do need *the priest* :  
Your honour hath no shriving work in hand.

RICHARD III. III. 2.



WORKS OF SHAKESPEARE.

I know that thou art *religious*,  
And hast a thing within thee called conscience,  
With twenty *popish tricks and ceremonies*,  
Which I have seen thee careful to observe :  
Therefore I urge *thy oath* ; for that I know  
An idiot holds his bauble *for a God*,  
And keeps the oath, which by *that God* he swears ;  
To that I'll urge him : — therefore thou shalt vow  
By that *same God*, *what God soe'er it be*,  
That *thou ador'st* and *hast in reverence*.

TITUS ANDRONICUS, v. 1.

From the foregoing extracts it is presumed, that every mind capable of judging will be fully convinced that *Shakespeare* was not a *papist* ; and it must be borne in mind, that the evidence in proof thereof is given by himself ; a testimony more powerful than the arguments of commentators.

No *papist* would have been inclined, or would have dared to have put into the mouths of his Dramatis Personæ, such expressions, *counter to papacy*, as are presented in these extracts.



We will now proceed to show, by demonstration similar to the preceding, viz : *his own writings*, that he was a true and worthy member of the *Reformed Church of England*.

This we do by placing, in juxtaposition with his own religious sentences, corresponding passages from *Holy Writ* ; thereby proving how versed he was in the Scriptures, as exemplified by the similitude of his religious sentences to the passages drawn from the *Bible*, and the *Liturgy of the Church of England*.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

ABEL.

Sluic'd out his innocent soul through streams of blood :  
Which blood, like sacrificing *Abel's*, cries  
• • • • • for justice.

RICHARD II. l. 1.

This be Damascus, be thou cursed Cain,  
To aly thy brother *Abel*.

1 HENRY VI. l. 2.

ABILITY.

The force of his own *merit* makes his way,  
A gift that *Heaven* gives for him. HENRY VIII. l. 1.

ABRAHAM.

O Father *Abraham*, what these christians are !  
MERCHANT OF VENICE, l. 2.

Sweet peace conduct his sweet soul to the bosom  
Of good old *Abraham* ! RICHARD II. iv. 1.

The sons of Edward sleep in *Abraham's* bosom.  
RICHARD III. iv. 2.

ACCOUNT.

✓ No reckoning made, but sent to my *account*,  
With all my imperfections on my head.  
HAMLET, l. 5.

✓ And, how his *audit* stands, who knows, save *Heaven* ?  
HAMLET, iii. 2.

WITH CORRESPONDING PASSAGES FROM

## **Holy Writ.**

---

### **ABEL.**

Upon you may come all the righteous blood shed upon the earth ; from the blood of righteous *Abel* unto the blood of *Zacharias* whom ye slew.      MATTHEW, xxiii.

And *the Lord* said, What hast thou done ? the voice of thy brother's blood crieth unto me from the ground ; and now art thou cursed from the earth !

GENESIS, iv.

### **ABILITY.**

If any man minister, let him do it as of the *ability* which God giveth.

1 PETER, iv.

### **ABRAHAM.**

Though *Abraham* be ignorant of us, *Thou, O Lord*, art our *Father, our Redeemer* !

ISAIAH, lxiii.

Ye shall see *Abraham*, in the *kingdom of God* !

LUKE, xlii.

And he was carried, by the angels, into *Abraham's* bosom.

LUKE, xvi.

### **ACCOUNT.**

Every one of us shall give *account* of himself to *God* !

ROMANS, xiv.

They shall give *account* to Him, that is ready to judge the quick and the dead !

1 PETER, iv.

RELIGIOUS AND MORAL SENTENCES FROM  
**Shakspeare,**

---

ACCOUNT — (*continued*).

What I speak,  
My body shall make good upon this earth,  
Or my *divine soul* answer it in *heaven*.

RICHARD II. l. 1.

ACTIONS.

To give us warrant from the hand of *Heaven* ;  
And on our *actions* set the name of right,  
✓ With *holy* breath.

KING JOHN, v. 2.

ADAM.

Consideration, like an angel, came,  
And whipp'd the offending *Adam* out of him,  
Leaving his body as a Paradise.

HENRY V. i. 1.

I would not marry her, though she were endowed  
with all that *Adam* had left him before he transgressed.

MUCH ADO ABOUT NOTHING, II. 1.

Here feel we but the penalty of *Adam*.

AS YOU LIKE IT, II. 1.

AFFLICTION.

And it pleas'd *Heaven*  
✓ To try me with *affliction*,  
I should have found, in some part of my *soul*,  
A drop of patience.

OTHELLO, IV. 2.

WITH CORRESPONDING PASSAGES FROM

**Holy Schrift.**

---

ACCOUNT — (*continued*).

I say unto you, Every idle word that men shall speak,  
they shall give account thereof in the *day of judgment*.

MATTHEW, xii.

ACTIONS.

*The Lord is a God of knowledge, and by him actions  
are weighed.*

I SAMUEL, ii.

ADAM.

*O merciful God! grant that the old Adam in these  
persons may be so buried, that the new man may be  
raised up in them.*

LITURGY, BAPTISM.

If I covered my transgressions as *Adam*, by hiding  
mine iniquity in my bosom.

JOB, xxxi.

*The Lord God sent Adam forth from the Garden of  
Eden, to till the ground.*

GENESIS, iii.

AFFLICTION.

And when we cried unto the *Lord God of our fathers*,  
the *Lord* heard our voice, and looked on our *affliction*,  
and our labour, and our oppression.

DEUTERONOMY, xxxi.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakspeare,**

---

ALTAR.

Her grace rose, and with modest paces  
Came to the *altar*: where she kneel'd, and, saint-like,  
Cast her fair eyes to *heaven*, and *pray'd devoutly*.

HENRY VIII. iv. 1.

AMEN.

Now I pray *God*—*Amen*!

HENRY VIII. ii. 2.

*God save the King*!—Will no man say *Amen*?  
Am I both priest and clerk?—Well then, *Amen*!

RICHARD II. iv. 1.

One cried *God bless us*! and *Amen*! the other.

• • • • •

I could not say *Amen*

When they did say *God bless us*. —

• • • • •

But wherefore could I not pronounce *Amen*?  
I had most need of *blessing*.

MACBETH, ii. 2.

AMENDS.

Now, Lord, be thanked for my good *amends*!

TAMING OF THE SHREW (Induction).

✓ *God amend us, God amend!* we are much out o' the  
way.

LOVE'S LABOR'S LOST, iv. 2.



WITH CORRESPONDING PASSAGES FROM

## **Holy Writ.**

---

### **ALTAR.**

He said unto *Judah*, Ye shall *worship* before this *altar in Jerusalem*.

2 KINGS, xviii.

### **AMEN.**

*O Lord!* be merciful unto me, and raise me up!  
*Blessed be the Lord God of Israel*, from everlasting to everlasting! *Amen*, and *Amen!*

PSALM xii.

Blow ye with the trumpet, and say, *God save King Solomon!* And Benaiah, the son of Jehoiada, answered and said, *Amen!*

1 KINGS, i.

*Praise ye the Lord!* blessed are they that keep his judgments! Blessed be the *Lord God of Israel!* and let all the people say *Amen!*

PSALM cvi.

### **AMENDS.**

And he shall make *amends* for the harm that he hath done.

LEVITICUS, v.

Thus saith the *Lord of Hosts, the God of Israel*, Amend your ways.

JEREMIAH, vii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

AMBITION.

That *spirit* of his,  
In aspiration, lifts him from the earth.

TROILUS AND CRESSIDA, iv. 5.

✓ Fling away *ambition*,  
By that sin fell the *angels*: how can man, then,  
The image of *his Maker*, hope to win by it?

HENRY VIII. iii. 2.

ANGEL.

✓ And her *immortal* part with *angels* lives.

ROMEO AND JULIET, v. 1.

λ I tell thee, churlish priest,  
A *ministring angel* shall my sister be,  
When thou liest howling.

HAMLET, v. 1.

With *angel-like* perfection.

TWO GENTLEMEN OF VERONA, ii. 4.

If *angels* fight,  
Weak men must fall, for *Heaven* still guards the right.

RICHARD II. iii. 2.

ANT.

We'll set thee to school to an *ant*, to teach thee there's  
no labouring in the winter.

KING LEAR, ii. 4.

WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

---

AMBITION.

Humble yourselves under the *mighty hand of God*,  
that *He* may exalt you in due time.

1 PETER, v.

The loftiness of man shall be bowed down, and the  
haughtiness of men shall be made low.

ISAIAH, ii.

ANGEL.

*He* shall give *His angels* charge over thee ; to keep  
thee in all thy ways.

PSALM xci.

Of the *angels He* saith, Who maketh *His angels spirits*.  
Are they not all *ministering spirits*, sent forth to minister  
for them who shall be *heirs of salvation* ?

HEBREWS, i.

Wise, according to the wisdom of an *angel of God*.

2 SAMUEL, xiv.

*Bless the Lord*, ye *His angels*, that excel in strength,  
that do *His Commandments* ! — As for man, his days are  
as grass : as a flower of the field, so he flourisheth.

PSALM ciii.

ANT.

The *ants* are a people not strong, yet they prepare  
their meat in the summer.

PROVERBS, xxx.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

ANSWER.

By the *eternal God!* whose *name* and *power*  
Thou tremblest at, *answer* that I shall ask!  
2 HENRY VI. i. 4.

APPEAL. (PRAYER.)

But this lies all within the will of *God*,  
To whom I do *appeal!* HENRY V. i. 2.

For we have now no thought in us, but France,  
Save those to *God*.  
HENRY V. i. 2.

APPEASE.

✓ O *God!* if my deep prayers cannot *appease Thee*,  
But *Thou* wilt be aveng'd on my misdeeds,  
Yet execute *Thy* wrath on me alone!  
RICHARD III. i. 4.

ARK.

There is, sure, another *flood* toward, and these couples  
are coming to the *ark!*  
AS YOU LIKE IT, v. 4.

ARMOUR.

To reach at victory above my head,  
Add proof unto mine *armour* with thy prayers;  
And with thy blessings steel my lance's point.  
RICHARD II. i. 2.

WITH CORRESPONDING PASSAGES FROM

## **Holy Writ.**

---

### **ANSWER.**

The *baptism of John*, was it from *Heaven*, or of men? — *Answer me.*

MARK, xi.

### **APPEAL. (PRAYER.)**

Yet have thou respect unto the *prayer* of *Thy* servant, *O Lord my God!* to hearken unto the cry and to the *prayer* which *Thy* servant prayeth before *Thee* this day!

1 KINGS, viii.

### **APPEASE.**

Then thou shalt remember thy ways, and be ashamed; and thou shalt know that *I* am the *Lord*: that thou mayest remember and be confounded, when *I* am *pacified* towards thee for all that thou hast done.

EZEKIEL, xvi.

### **ARK.**

There went in two and two unto *Noah* into the *ark*, the male and the female, as *God* had commanded *Noah*.

GENESIS, vii.

### **ARMOUR.**

When a stronger than he shall come upon him and overcome him, he taketh from him all his *armour* wherein he trusted.

ST. LUKE, xi.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

ARMS.

What stronger breast-plate than a heart untainted?  
Thrice is he *arm'd*, that hath his quarrel just,  
And he but naked, though lock'd up in steel,  
Whose conscience with injustice is corrupted!

2 HENRY VI. III. 2.

BABES.

✓ *He* that of greatest works is finisher,  
Oft does them by the weakest minister;  
So *Holy Writ* in *babes* hath judgment shewn,  
When *judges* have been *babes*.

ALL'S WELL THAT ENDS WELL, II. 1.

BAPTISM.

✓ And we will hear, note, and believe in heart,  
✓ That what you speak is, in your conscience, wash'd  
As pure as *sin* with *baptism*.

HENRY V. I. 2.

✓ There is a fair young maid, that yet wants *baptism*.

MERCHANT OF VENICE, IV. 2.

BARABBAS.

I have a daughter:  
Would any of the stock of *Barabbas*  
Had been her husband, rather than a *christian*!

MERCHANT OF VENICE, IV. 1.

WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

---

ARMS.

He put on righteousness as a breast-plate, and an helmet of salvation upon his head.

ISAIAH, lix.

My righteousness is near, and mine *arms* shall judge the people. The isles shall wait upon me, and on my arm shall they trust.

ISAIAH, li.

BADES.

Behold, the *Lord of Hosts* doth take away from *Jerusalem* and from *Judah* the stay and the staff: the mighty man, the judge, the prophet, the prudent, and the ancient.

And *I will* give children to be their *princes*, and *bades* shall rule over them.

ISAIAH, lli.

BAPTISM.

And now, why tarriest thou? arise and be *baptized*, and wash away thy sins: calling on the name of the *Lord*.

ACTS, xxli.

And a certain woman named Lydia was *baptized*; and her household.

ACTS, xvi

BARABBAS.

The chief priests and elders persuaded the multitude that they should ask *Barabbas*, and destroy *Jesus*.

MATTHEW, xxvli.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

BASAN.

O that I were  
Upon the hill of *Basan*, to outroar  
The horned herd !

ANTONY AND CLEOPATRA, III. 11.

BELIEVE.

Before my *God*, I might not this *believe*,  
Without the sensible and true avouch  
Of mine own eyes.

HAMLET, I. 1.

BEELEZEBUB.

Truly he holds *Beelzebub* at the stave's end, as well  
as a man in his case may do.

TWELFTH NIGHT, V. 1.

Who's there, i' the name of *Beelzebub* ?

MACBETH, II. 2.

BETRAY.

O, then my best blood turn  
To an infected jelly ; and my name  
Be yok'd with his, that did *betray the Best* !

WINTER'S TALE, I. 2.



WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

---

**BASAN.**

As the Hill of *Basan*, so is *God's Hill*: even an high hill as the Hill of *Basan*.

PSALM lxxviii.

Many oxen are come about me: fat bulls of *Basan* close me in on every side

PSALM xxii.

Lift up thy voice in *Basan*.

JEREMIAH, xxii.

**BELIEVE.**

Then said *Jesus* unto him, Except ye see signs and wonders, ye will not *believe*.

JOHN, iv.

**BEELZEBUB.**

Ye say that I cast out *devils through Beelzebub*; and if I by *Beelzebub* cast out *devils*, by whom do your sons cast them out?

LUKE, xi.

**BETRAY.**

And *Jesus* said, Woe to that man by whom the *Son of Man* is *betrayed*! good were it for that man if he had never been born!

MARK, xiv.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

BEWITCH.

Look to it, lords ; let not his smoothing words  
*Bewitch* your hearts : be wise, and circumspect.  
What, though the common people favour him !

3 HENRY VI. l. 1.

I will counterfeit the *bewitchment* of some popular man.  
CORIOLANUS, II. 2.

Pray *God*, he be not *bewitch'd* !

TWELFTH NIGHT, III. 4.

*Heavens* grant that Warwick's words *bewitch* him not.

3 HENRY VI. III. 2.

BIRTH OF OUR SAVIOUR.

Some say, that ever 'gainst that season comes,  
Wherein *our Saviour's birth* is celebrated,  
This bird of dawning singeth all night long,  
So *hallowed*, and so *gracious*, is the *time*.

HAMLET, I. 1.

BLESSING.

*God's benison* go with you !

MACBETH, II. 4.

The bounty and the *benison* of *Heaven*,  
To boot, and boot.

KING LEAR, IV. 6.

WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

---

BEWITCH.

But there was a certain man, called *Simon*, which beforetime in the same city used *sorcery*, and *bewitched* the people of Samaria.

ACTS, viii.

O foolish Galatians! who hath *bewitched* you, that ye should not obey the truth?

GALATIANS, iii.

To him they had regard, because that of long time he had *bewitched* them with sorceries.

ACTS, viii.

BIRTH OF OUR SAVIOUR.

Now, when *Jesus was born* in *Bethlehem of Judea*, in the days of Herod the King, behold, there came wise men from the east to *Jerusalem*, saying, Where is *He* that is *born King of the Jews*? for we have seen *His star* in the east, and are come to *worship Him*.

MATTHEW, ii.

BLESSING.

*Blessed* is the man that feareth the *Lord*! the generation of the upright shall be *blessed*.

PSALM cxli.

*He will bless* them that fear *the Lord*, both small and *great*.

PSALM cxv.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

BLESSING—(continued).

The *God of Heaven* both now and ever *bless her!*

HENRY VIII. v. 2.

✓✓ The *Heavens* have *bless'd* you with a goodly son,  
To be your comforter.

RICHARD III. i. 2.

BLINDNESS—(MENTAL).

✓ Hast thou that *holy* feeling in thy *soul*,  
To counsel me to make my peace with *God*;  
And art thou yet to thine own *soul* so *blind*,  
That thou wilt war with *God* by murdering me?

RICHARD III. i. 4.

BLOOD.

Whose maiden *blood*, thus rigorously effus'd,  
Will cry for vengeance at the *gates of Heaven*.

1 HENRY VI. v. 4.

I am in *blood*

Stept in so far, that should I wade no more,  
Returning were as tedious as go o'er.

MACBETH, iii. 4.

BOUNDS.

There's nothing, situate under *Heaven's eye*,  
But hath *His bound*, in earth, in sea, in sky.

COMEDY OF ERRORS, ii. 1.

WITH CORRESPONDING PASSAGES FROM

## **Holy Writ.**

---

BLESSING—(continued).

Then *Saul* said to *David*, *Blessed* be thou, my son  
David!

1 SAMUEL, xxvi.

And *David* sent to comfort *Hanun*, for his father.

2 SAMUEL, x.

BLINDNESS—(MENTAL).

Having the understanding darkened, being alienated  
from the *life of God*, through the ignorance that is in  
them, because of the *blindness* of their heart.

EPHESIANS, iv.

BLOOD.

Shed not innocent *blood*.

JEREMIAH, vii.

Whoso sheddeth man's *blood*, by man shall his *blood*  
be shed.

GENESIS, ix.

*O Lord, holy and true!* Dost *Thou* not judge and  
avenge our *blood* on them that dwell on the earth?

REVELATION, vi.

BOUNDS.

*He* hath compassed the waters with *bounds*, until the  
day and night come to an end.

JOB, xxvi.

RELIGIOUS AND MORAL SENTENCES FROM  
**Shakespeare,**

---

BOOK OF LIFE.

If ever I were traitor,  
My name be blotted from the *Book of Life*,  
And I from *Heaven* banish'd, as from hence.

RICHARD II. l. 3.

If thy offences were upon record,  
Would it not shame thee to read a lecture  
Of them?

Mark'd with a blot, damn'd in the *Book of Heaven*.

RICHARD II. iv. 1.

BOW THE KNEE.

✓ Rather let my head  
Stoop to the block, than these *knees bow* to any,  
Save to the *God of Heaven*, and to my king.

2 HENRY VI. iv. 1.

On my *knees*  
I give *Heaven* thanks, I was not like to thee.

KING JOHN, i. 1.

Help, *angels*, make assay!  
*Bow*, stubborn *knees*! and, heart, with strings of steel,  
Be soft as sinews of the new-born babe. HAMLET, iii. 3.

CAIN.

With *Cain* go wander through the shade of night,  
And never shew thy head by day nor light.

RICHARD II. v. 6.

WITH CORRESPONDING PASSAGES FROM

**Thy Word.**

---

BOOK OF LIFE.

If any man shall take away from the words of the *book of this prophecy*, *God* shall take away his part out of the *Book of Life*.

REVELATION, xxii.

He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the *Book of Life*.

REVELATION, iii.

BOW THE KNEE.

Thus saith the *Lord* that created the *Heavens* ; *God Himself* that formed the earth and made it : Look unto *Me*, all the ends of the earth, for *I am God*, and there is *none else* ; and unto *Me every knee shall bow*, every tongue shall swear !

— ISAIAH, xlv.

For it is written, *As I live*, saith *the Lord*, *every knee shall bow to Me*, and every tongue shall *confess to God* !

ROMANS, xiv.

And they cried before him, *Bow the knee*.

GENESIS, xli.

CAIN.

Behold, *Thou* hast driven me out this day from the face of the earth ; and from *Thy face* shall I be hid ; and I shall be a fugitive and a vagabond in the earth.

GENESIS, iv.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

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CAMEL.

It is as hard to come, as for a *camel*  
To thread the postern of a needle's eye.

RICHARD II. v. 5.

CAUSE.

*God* befriend us, as our *cause* is just.

1 HENRY IV. v. 1.

CHRIST.

Many a time hath banish'd Norfolk fought  
For *Jesu Christ*: in glorious *christian* field  
Streaming the ensign of the *christian cross*,  
Against black pagans, Turks, and Saracens.

RICHARD II. iv. 1.

✓ It hath been taught us from the primal state,  
That *He* which *is*, was wish'd until *He* were.

ANTONY AND CLEOPATRA, I. 4.

✓ And there, at Venice, gave  
His body to that pleasant country's earth,  
And his pure *soul* unto his captain, *Christ*,  
Under whose colors he had fought so long.

RICHARD II. iv. 1.



WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

---

CAMEL.

And again I say unto you, It is easier for a *camel* to go through the eye of a needle, than for a rich man to enter into the *kingdom of God*.

MATTHEW, xix.

CAUSE.

I would seek unto *God*; and unto *God* would I commit my *cause*.

JOB, v.

CHRIST.

He that loseth his life for *My sake*, shall find it: who-soever shall deny *Me* before men, him will I also deny before *My Father* which is in *Heaven*.

MATTHEW, x.

The *Lord Himself* shall give you a sign:—Behold, a *virgin* shall conceive, and bear a *son*, and shall call his name *Immanuel*.

ISAIAH, vii.

Be strong in the *grace* that is in *Christ Jesus*: endure hardness, as a good soldier of *Jesus Christ*.

2 TIMOTHY, ii.

Behold, *God himself* is with us for our Captain.

2 CHRONICLES, xiii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

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CHRIST—(continued).

And, were these inward wars once out of hand,  
We would, dear lords, unto the *Holy Land*.

2 HENRY IV. III. 1.

✓ As far as to the *sepulchre of Christ*,  
(Whose soldier now, under whose *blessed cross*  
We are impressed and engag'd to fight);  
To chase these pagans, in those *holy fields*,  
Over whose acres walk'd those *blessed feet*,  
Which, fourteen hundred years ago, were nail'd  
For our advantage, on the *bitter cross*.

1 HENRY IV. I. 1.

And my name  
Be yok'd with his that did betray *the Best*!

WINTER'S TALE, I. 2.

✓ Now, by the *death of Him that died for all*,  
\* \* \* \* \*  
Wherefore weeps Warwick, my valiant son?

2 HENRY VI. I. 1.

**Holy Writ.**

---

• CHRIST — (*continued*).

And *Jesus* went about all Galilee, teaching in their synagogues, and preaching the *gospel of the kingdom*; and *His* fame went through all Syria; and there followed *Him* great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

MATTHEW, iv.

And *Jesus*, going up to *Jerusalem*, took the twelve disciples apart in the way, and said unto them, Behold, we go up to *Jerusalem*; and the *Son of Man* shall be betrayed unto the chief priests and unto the scribes; and they shall condemn *Him to death*; and shall deliver *Him* to the Gentiles to mock, and to scourge, and to crucify *Him*; and the third day *He* shall rise again.

MATTHEW, xx.

And they crucified *Him*: *He* rose again the third day, and *He* appeared unto *His* disciples in Galilee, and spake unto them, saying, All power is given unto *Me* in *heaven* and in *earth*: go ye, therefore, and teach all nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*: teaching them to observe all things whatsoever *I* have commanded you; and lo! *I* am with you alway, even unto the end of the world. Amen.

MATTHEW.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

CHRISTIAN.

We trifle time away ; I long  
To have this young one made a *christian*.

HENRY VIII. v. 2.

Now, as I am a *christian*, answer me.

COMEDY OF ERRORS, I. 2.

I hate him, for he is a *christian*.

MERCHANT OF VENICE, I. 3.

I shall be saved by my husband : he has made me a  
*christian*.

MERCHANT OF VENICE, III. 5.

CHARGE.

*Heaven*, lay not my transgression to my *charge* !

KING JOHN, I. 1.

CHERUBIM.

O ! a *cherubim*

Thou wast that did preserve me : thou didst smile,  
Infused with a fortitude from *Heaven*.

TEMPEST, I. 2.

CHURCH.

The King is full of grace and fair regard,  
And a true lover of the *holy church*.

HENRY V. I. 1.

How much are we bound to *Heaven*  
In daily thanks, that gave us such a prince ;  
Not only good and wise, but most *religious* :  
One that, in all obedience, makes the *church*  
The chief aim of his honour.

HENRY VIII. v. 2.

WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

---

CHRISTIAN.

Then Agrippa said unto Paul, Almost thou persuadest me to be a *christian*.  
ACTS, xxvi.

Yet, if any man suffer as a *christian*, let him not be ashamed, but let him glorify *God* on this behalf.

1 PETER, iv.

And it came to pass, that a whole year they assembled themselves with the church, and taught much people; and the disciples were called *christians* first in Antioch.

ACTS, xi.

CHARGE.

*Lord*, lay not this sin to their *charge*.

ACTS, vii.

CHERUBIM.

*O Lord of Hosts*, that dwellest between the *cherubims*, *Thou* art the *God*, even *Thou* alone!

ISAIAH, xxxvii.

*The Lord* reigneth; *He* sitteth between the *cherubims*: let the earth be moved!

PSALM xcix.

CHURCH.

*Christ* is the Head of the *church*; and *He* is the *Saviour* of the body. \* \* *Christ* loved the *church*, and gave *Himself* for it, that *He* might present it to *Himself* a glorious *church*, *holy* and without blemish.

EPHESIANS, v.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

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COMFORT.

- that *comfort* comes too late ;  
✓ 'Tis like a pardon after execution :  
Now I am past all *comfort* here — but *prayers*.  
HENRY VIII. iv. 2.

- ✓ *Comfort's in Heaven*, and we are on the earth.  
RICHARD II. ii. 2.

- ✓ My *comfort* is, that *Heaven* will take our *souls*.  
RICHARD II. iii. 1.

- ✓ I conjure thee, as thou believ'st  
There is another *comfort* than this world,  
That thou neglect me not.  
MEASURE FOR MEASURE, v. 1.

I will keep her ignorant of her good,  
To make her *heavenly comforts* of despair.  
MEASURE FOR MEASURE, iv. 2.

—— of *comfort* no man speak :  
Let's talk of graves, of worms, and epitaphs.  
RICHARD II. iii. 2.

*God comfort* him in this necessity !  
1 HENRY VI. iv. 2.

WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

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COMFORT.

*Thou hast caused me to put my trust in Thy word ;  
the same is my comfort in my trouble.*

*Let Thy merciful kindness be for my comfort.*

PSALM cxix.

*God is in Heaven, and thou upon earth.*

ECCLIESIASTES, v.

*I remembered thine everlasting judgment, O Lord,  
and received comfort.*

PSALM cxix.

*Thy mercy, O Lord, held me up ! Thy comforts have  
refreshed my soul.*

PSALM xciv.

*Blessed be God, the Father of mercies, and the God of  
all comfort, who comforteth us in all our tribulation, that  
we may be able to comfort them which are in any  
trouble, by the comfort wherewith we ourselves are  
comforted of God.*

2 CORINTHIANS, i.

*Are not my days few ? Cease, then, and let me  
alone, that I may take comfort a little before I go, even  
to the land of darkness and the shadow of death.*

JOB, x.

*Comfort ye, comfort ye my people, saith your God.*

ISAIAH, xl.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

COMMANDMENTS.

Obeys thy parents ; keep thy word justly ; swear not ;  
commit not with man's sworn spouse ; set not thy sweet  
heart on proud array.

KING LEAR, III. 4.

Thou shalt not steal.

MEASURE FOR MEASURE, I. 2.

*Su* CONSCIENCE.

The worm of *conscience* still be-gnaw thy soul !

RICHARD III. I. 2.

I'll haunt thee like a wicked *conscience* still.

TROILUS AND CRESSIDA, V. 11.

With *God*, her *conscience*, and these bars against me.

RICHARD III. I. 2.

I feel within me a peace above all earthly dignities,  
A still and quiet *conscience*.

HENRY VIII. III. 2.

CONTEMPLATION.

If we did think

His *contemplation* were above the earth,  
And fix'd on *spiritual* object, he should still  
Dwell in his *musings*.

HENRY VIII. III. 2.



**Holy Writ.**

---

COMMANDMENTS.

And Moses was with the *Lord* forty days and forty nights ; and he wrote upon the tables the words of the covenant, the ten *commandments* ; and he gave in *commandment* to the children of Israel all that the *Lord* had spoken.

EXODUS, xxxiv.

Your eyes have seen all the great acts of the *Lord*, therefore shall ye keep all the *commandments*.

DEUTERONOMY, xi.

CONSCIENCE.

Their mind and *conscience* is defiled.

TITUS, i.

And they which heard it, being convicted by their own *conscience*, went out one by one.

— JOHN, viii.

Their *conscience* also bearing witness, and their thoughts the meanwhile accusing.

ROMANS, ii.

For our rejoicing is this, — the testimony of our *conscience*.

2 CORINTHIANS, i.

CONTEMPLATION.

Hear my *prayer*, *O Lord* ! give ear to my supplications : I remember the days of old ; I *meditate* on all *Thy* works : I *muse* on the works of *Thy* hands.

PSALM cxliii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakspeare,**

---

COMMANDER.

We'll do thee homage, and be rul'd by thee,  
Love thee as our *commander*, and our king.

TWO GENTLEMEN OF VERONA, iv. 1.

CORRECTION.

This sorrow's heavenly ;  
It *strikes* where it doth love. OTHELLO, v. 2.

Since *correction* lieth in those hands,  
Which made the fault, that we cannot correct,  
Put we our quarrel to the *will of Heaven*.  
RICHARD II. i. 2.

CRIME.

If you bethink yourself of any *crime*,  
Unreconcil'd as yet to *Heaven* and *grace*,  
Solicit for it straight.  
OTHELLO, v. 2.

CROWN.

Not to-day, *O Lord!*  
O, not to-day! think not upon the fault  
My father made in compassing the *crown*.  
HENRY V. iv. 1.

Ere the next *Ascension-day*, at noon,  
Your highness should deliver up your *crown*.  
KING JOHN, iv. 2.

Our *holy lives* must win a *new world's crown*,  
Which, our profane hours here, have stricken down.  
RICHARD II. v. 1.

WITH CORRESPONDING PASSAGES FROM  
**Holy Writ.**

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COMMANDER.

I have given him for a leader and *commander* to the people.

ISAIAH, lv.

CORRECTION.

Whom the *Lord* loveth, *He correcteth*.

PROVERBS, iii.

Behold, happy is the man whom *God correcteth*.

JOB, v.

CRIME.

This is an heinous *crime*, it is an iniquity to be punished by the judges; what then shall I do when *God* riseth up? when *He* visiteth, what shall I answer *Him*?

JOB, xxxi.

CROWN.

And he took their King's *crown* from off his head: and it was set on *David's* head.

2 SAMUEL, xii.

Thus saith the *Lord God*; Remove the *diadem*, and take off the *crown*.

EZEKIEL, xxi.

*Thou* hast made void the covenant of *Thy* servant, *Thou* hast profaned his *crown*.

PSALM lxxxix.

Now they do this to obtain a corruptible *crown*, but *we an incorruptible*.

1 CORINTHIANS, ix.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

CRUEL.

I, that am *cruel*, am yet merciful.

OTHELLO, v. 2.

You must not dare, for shame, to talk of mercy.

HENRY V. II. 2.

CURSES.

Their *curses* now

Live where their prayers did.

HENRY VIII. I. 2.

Can *curses* pierce the clouds, and enter *Heaven*?

RICHARD III. I. 2.

DAMNATION.

If thou dost slander her, and torture me,  
Never *pray* more; abandon all remorse;  
Do deeds to make *Heaven* weep, all earth amaz'd;  
For nothing canst thou to *damnation* add,  
Greater than that!

OTHELLO, III. 2.

✓ O! when the last account 'twixt *Heaven* and earth  
Is to be made, then shall this hand and seal  
Witness against us to *damnation*.

KING JOHN, IV. 2.

DEATH.

We cannot hold *mortality's* strong hand.

\* \* \* \* \*

Have I commandment on the pulse of life?

KING JOHN, IV. 2.

**Holy Writ.**

---

CRUEL.

The tender mercies of the wicked are *cruel*.

PROVERBS, xii.

They are *cruel*, and have no mercy.

JEREMIAH, vi.

CURSES.

It shall come to pass, if thou wilt not hearken unto the voice of the *Lord thy God*, to observe to do all *His commandments* and *His statutes*, that all *curses* shall come upon thee, and overtake thee.

DEUTERONOMY, xxviii.

DAMNATION.

Then, in the audience of all the people, *He* said unto *His* disciples, Beware of the Scribes, which devour widows' houses, and for a shew make long *prayers*: the same shall receive greater *damnation*.

LUKE, xx.

Whosoever resisteth the *power*, resisteth the *ordinnance* of *God*; and they that resist shall receive to themselves *damnation*.

ROMANS, xiii.

DEATH.

The hand of the *Lord* hath wrought this, in *Whose* hand is the *soul* of every living thing, and the breath of all mankind.

JOB, xii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

DEATH—(continued).

The dread of something after *death*  
Makes us rather bear those ills we have,  
Than fly to others that we know not of.

HAMLET, III. 1.

My joy is *death* !  
*Death*, at whose name I oft have been afraid,  
Because I wish'd this world's eternity !

2 HENRY VI. II. 4.

All, that live, must *die*,  
Passing through nature to *eternity*.

HAMLET, I. 2.

Ah ! what a sign it is of evil life,  
When *death's* approach is seen so terrible.

2 HENRY VI. III. 3.

'Tis a vile thing to *die*,  
When men are unprepar'd, and look not for it.

RICHARD III. 2.

Th' unguided days that you shall look upon  
When I am *sleeping* with my ancestors.

2 HENRY IV. IV. 4.

Make of your *prayers* one sweet sacrifice,  
And lift my *soul* to *Heaven*.

\* \* \* \* \*

*Heaven* has an end in all : *the last hour*  
Of my long weary life is come upon me.

HENRY VIII. II. 1.

**Holy Writ.**

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DEATH—(continued).

If a man live many years, and rejoice in them all ; yet let him remember *the days of darkness*, for they shall be many.

ECCLIESIASTES, xi.

Wherefore is light given to him that is in misery, and life unto the bitter in *soul* ; which long for *death*, but it cometh not, — which are glad when they can find the *grave* ?

JOB, iii.

As *sin* hath reigned unto *death*, even so might grace reign through righteousness unto *eternal life*.

ROMANS, v.

And now my *soul* is poured out upon me : the days of affliction have taken hold upon me ; for I know that *Thou* wilt bring me to *death*, and to the house appointed for all living.

JOB, xxx.

So *David slept* with his fathers, and was buried in the city of *David*.

1 KINGS, ii.

Let me die the *death* of the *righteous*, and let my *last end* be like his.

NUMBERS, xxiii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

DEVOTION.

Let never day nor night *unhallow'd* pass,  
But still remember what the *Lord* hath done.

2 HENRY VI. II. 1.

DEW—(OF HEAVEN).

The benediction of these covering *Heavens*  
Fall on their heads like *dew* !

CYMBELINE, v. 5.

The *dews of Heaven* fall thick in blessings on her !

HENRY VIII. IV. 2.

DIE.

Now, quiet *soul*, depart when *Heaven* shall please ;  
What is the trust or strength of foolish man ?  
E'en Kings and mightiest potentates must *die*,  
For that's the end of human misery.

1 HENRY VI. III. 2.

DIVINITY—(SPIRIT OF).

Our indiscretion sometimes serves us well,  
\* \* \* \* and that should teach us  
There's a *divinity* that shapes our ends,  
Rough-hew them how we will.

HAMLET, v. 2.



WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

---

DEVOTION.

I thank *God*, whom I serve from my forefathers, with pure conscience, that without ceasing I have remembrance of *thee* in my *prayers* night and day.

2 TIMOTHY, I.

DEW—(OF HEAVEN).

The fountain of Jacob shall be upon a land of corn and wine ; also his *Heavens* shall drop down *dew*.

DEUTERONOMY, xxxiii.

The seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the *Heavens* shall give their *dew*.

ZACHARIAH, viii.

DIE.

To every thing there is a season, and a time to every purpose under *Heaven* : a time to be born, and a time to *die*.

ECCLIESIASTES, iii.

It is appointed unto men once to *die*.

HEBREWS, ix.

DIVINITY—(SPIRIT OF).

There is a *spirit* in man, and the inspiration of the *Almighty* giveth them understanding.

JOB, xxxii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

ENEMY.

He hath ever been *God's enemy* ;  
Then, if you fight against *God's enemy*,  
*God* will, in justice, ward you as *His* soldiers.

RICHARD III. v. 3.

Now, quiet *soul*, depart when *Heaven* shall please ;  
For I have seen our *enemies'* overthrow.

1 HENRY VI. III. 2.

EVE.

What *Eve*, what serpent hath suggested thee  
To make a second fall of cursed man ?

RICHARD II. III. 4.

EXAMPLE.

✓ Do not, as some ungracious pastors do,  
Shew me the steep and thorny way to *Heaven*,  
Whilst, like a puff'd and reckless libertine,  
Himself the primrose-path of dalliance treads.

HAMLET, i. 3.

EXCELLENT.

*One* that *excels* the quirks of blazoning pens,  
And in the essential *vesture of creation*,  
Does bear all *excellency*.

OTHELLO, II. 1.

WITH CORRESPONDING PASSAGES FROM

## **Holy Writ.**

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### **ENEMY.**

Wilt *Thou* not slay the wicked, *O God?* for thine *enemies* take *Thy Name* in vain!

PSALM cxxxix.

And they shall be as mighty men, which tread down their *enemies* in the battle; and they shall fight because the *Lord* is with them.

ZECHARIAH, x.

### **EVE.**

She took of the forbidden fruit, and did eat thereof, and gave also unto her husband, and he did eat. And the *Lord God* said unto *Adam*, Cursed is the ground for thy sake: out of it wast thou taken, for dust thou art, and unto dust shalt thou return.

GENESIS, iii.

### **EXAMPLE.**

Now we command you, brethren, in the name of our *Lord Jesus Christ*, that ye withdraw yourselves from every brother that walketh disorderly; we make ourselves an *ensample* unto you to follow us.

2 THESSALONIANS, iii.

### **EXCELLENT.**

*O Lord our Governour*, how *excellent* is *Thy Name* in all the world: *Thou* that hast set *Thy glory* above the *Heavens*!

PSALM viii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

EYE OF HEAVEN.

- ✓ All places that the *eye of Heaven* visits,  
Are to a wise man, ports, and happy havens.

RICHARD II. i. 2.

EYES.

His grandam's wrongs, and not his mother's shames,  
Draw those *Heaven*-moving pearls from his poor *eyes*,  
Which *Heaven* shall take in nature of a fee ;  
Ay, with those crystal beads, *Heaven* shall be brib'd  
To do him justice.

KING JOHN, II. 1.

FAITH.

- ✓ The latest breath, that gave the sound of words,  
Was deep-sworn *faith*.

KING JOHN, III. 1.

FAITHFUL.

I have this day receiv'd a traitor's judgment,  
And by that name must *die* ; yet, *Heaven* bear witness,  
And if I have a conscience, let it sink me,  
Even as the axe falls, if I be not *faithful*.

HENRY VIII. II. 1.

FALSEHOOD.

Take heed ;

- ✓ Lest *He*, that is the *supreme King of kings*,  
Confound your hidden *falsehood*.

RICHARD III. II. 1.

WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

---

EYE OF HEAVEN.

A land which the *Lord thy God* careth for : the *eyes* of the *Lord thy God* are always upon it, from the beginning of the year even unto the end of the year.

DEUTERONOMY, xi.

EYES.

It may be that the *Lord* will *look* on mine affliction.

2 SAMUEL, xvi.

Thus saith the *Lord*, the *God of David*, *I* have heard thy *prayers*, *I* have *seen* thy tears ; behold, *I* will heal thee.

2 KINGS, xx.

FAITH.

Hold fast the form of sound words, which thou hast heard of me, in *faith* which is in *Christ*.

— 2 TIMOTHY, i.

FAITHFUL.

Be thou *faithful* unto *death*, and *I* will give thee a crown of *life*.

REVELATION, ii.

FALSEHOOD.

When the overflowing scourge shall pass through, it shall not come unto us ; for we have made lies our refuge, and under *falsehood* have we hid ourselves.

ISAIAH, xxviii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

FAULTS.

Our purposes *God* justly hath discover'd ;  
And I repent my *fault*, more than my *death*.

HENRY V. II. 2.

FEARS.

Their sense, thus weak, lost with their *fears*, thus strong,  
Made senseless things begin to do them wrong.

MIDSUMMER NIGHT'S DREAM, III. 2.

FIRE.

Never till to-night, never till now,  
Did I go through a tempest dropping *fire*.

JULIUS CÆSAR, I. 3.

FIRMAMENT.

The meteors fright the fixed stars of *Heaven* :  
I see thy glory, like a shooting star,  
Fall to the base earth from the *firmament* !

RICHARD II. II. 4.

Look, how the *floor of Heaven*  
Is thick inlaid with patines of bright gold ;  
There's not the smallest *orb* which thou behold'st,  
✓ But in his motion like an *angel* sings,  
Still quiring to the young-ey'd *cherubims* :  
Such harmony is in *immortal souls*.

MERCHANT OF VENICE, V. 1.

**Holy Writ.**

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**FAULTS.**

Confess your *faults* one to another, and *pray* one for another, that ye may be healed. The effectual fervent *prayer* of a righteous man availeth much.

JAMES, v.

**FEARS.**

*Fear* is nothing else but a betraying of the succours which reason offereth.

WISDOM OF SOLOMON, xvii.

**FIRE.**

*God* maketh *fire* come down from *Heaven* on the earth, in the sight of men.

REVELATION, xiii.

**FIRMAMENT.**

*God* said, Let there be a *firmament*, and it was so; and *God* called the *firmament* *Heaven*. And *God* said, Let there be lights in the *firmament of Heaven*, to give light upon the earth: and it was so. GENESIS, i.

The *Heavens* declare the *glory of God*, and the *firmament* sheweth *His* handy-work. PSALM xix.

And *God* said, Let there be lights in the *firmament of the heaven*, to give light upon the earth; the greater light to rule the day, and the lesser light to rule the night: *He* made the *stars* also. GENESIS, i.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

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FORGIVENESS.

When thou dost ask me blessing, I'll kneel down  
And ask of thee *forgiveness*. KING LEAR, v. 2.

I as free *forgive* as I would be *forgiven*.  
HENRY VIII. II. 1.

I *pardon* him, as *God* shall *pardon* me.  
RICHARD II. v. 2.

*God forgive* them that so much have sway'd  
Your majesty's good thoughts away from me.  
1 HENRY IV. III. 2.

FORSWEAR.

*God* forbid your grace should be *forsworn*.  
3 HENRY VI. I. 2.

Ay, he *forsook* himself, — which *Jesu* pardon!  
RICHARD III. I. 2.

FORTRESS.

*God* is our *fortress* : in whose conquering name,  
Let us resolve to scale their flinty *bulwarks*.  
1 HENRY VI. II. 1.

FURNACE.

Heat not a *furnace* for your foe so hot  
That it do singe yourself.  
HENRY VIII. I. 1.

GARDEN.

*God* saw him when he was hid in the *garden*.  
MUCH ADO ABOUT NOTHING, v. 1.



WITH CORRESPONDING PASSAGES FROM

## Holy Writ.

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### FORGIVENESS.

To whom ye *forgive* any thing, I *forgive* also ; for if I *forgave* any thing, for your sakes forgave I it, in the person of Christ.

2 CORINTHIANS, ii.

*Forgive* us our trespasses, as we *forgive* them that trespass against us.

LITURGY.

*Forgive*, and ye shall be *forgiven*.

LUKE, vi.

### FORSWEAR.

Thou shalt not *forswear* thyself, but shalt perform unto the *Lord* thine oaths.

MATTHEW, v.

### FORTRESS.

The *Lord* is my rock, and my *fortress*, and my *deliverer* ; so shall I be saved from mine enemies.

2 SAMUEL, xxii.

### FURNACE.

The King commanded that they should heat the *furnace* one seven times more than it was wont to be heated. \* \* \* The flames of the fire *slew* those men that took up *Shadrach*, *Mesach*, and *Abed-nego*.

DANIEL, iii.

### GARDEN.

And Adam and his wife hid themselves from the presence of the *Lord God*, amongst the trees of the *garden*.

GENESIS, iii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

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GATES OF HEAVEN.

- ✓ Then, *Heaven*, set ope *thy everlasting gates*,  
To entertain my vows of thanks and praise.  
3 HENRY VI. iv. 2.

- ✓ Open *Thy gate of mercy, gracious God* ;  
My *soul* flies through these wounds to seek out *Thee*.  
3 HENRY VI. i. 4.

GENTLE.

He to-day that sheds his blood with me  
Shall be my brother : — be he ne'er so vile,  
This day shall *gentle* his condition.  
HENRY V. iv. 2.

GIFTS—(SPIRITUAL).

- ✓ How he solicits *Heaven*,  
Himself best knows ; but strangely-visited people,  
All swoln and ulcerous, pitiful to the eye,  
The mere despair of surgery, he cures ;  
Hanging a golden stamp about their necks,  
Put on with *holy prayers* : and 'tis spoken,  
To the succeeding royalty he leaves  
The healing *benediction*. With this strange virtue,  
He hath a *Heavenly gift of prophecy* ;  
And sundry *blessings* hang about his throne,  
That speak him full of grace. MACBETH, iv. 2.

WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

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GATES OF HEAVEN.

Lift up your heads, O ye *gates* : and be ye lift up, ye *everlasting doors* ; and the *King of Glory* shall come in.

PSALM xxiv.

O go your way into *His gates* with thanksgiving, and into *His courts* with praise.

PSALM c.

Open to me the *gates of righteousness*, that I may go in to them, and give thanks unto the *Lord*.

PSALM cxviii.

GENTLE.

A virtuous and a good man, reverend in conversation and *gentle* in condition.

2 MACCABEES, xv.

GIFTS—(SPIRITUAL).

There are diversities of *gifts*, but the same *Spirit* ; and there are diversities of operations, but it is the same *God* which worketh all ; for to one is given by the *Spirit* the *word of wisdom*, to another the *word of knowledge*, to another *faith*, to another the *gifts of healing*, to another the *working of miracles*, to another *prophecy*.

1 CORINTHIANS, xii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

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GLOBIFY.

Tell us here the circumstance,  
That we for thee may glorify the Lord.

2 HENRY VI. II. 1.

GOD.

✓ Had I but serv'd my God with half the zeal  
I serv'd my King, He would not in mine age  
Have left me naked to mine enemies.

HENRY VIII. III. 2.

✓ God, and your Majesty, protect mine innocence !

HENRY VIII. V. 1.

✓ O remember, God,  
To hear her prayers for them, as now for us !  
Be satisfied, dear God, with our true bloods,  
Which, as Thou know'st, unjustly must be spilt.

RICHARD III. III. 2.

GOD KNOWN.

✓ Holy and heavenly thoughts still counsel her ;  
Her own shall bless her : Good grows with her ;  
In her days  
God shall be truly known ; and those about her  
From her shall read the perfect ways of honour.

HENRY VIII. V. 4.

WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

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GLORIFY.

If *God* be *glorified* in him, *God* shall also *glorify* him in himself, and shall straightway *glorify* him.

JOHN, xlii.

GOD.

Thou hast thrust sore at me, that I might fall. It is better to trust in the *Lord*, than to put any confidence in man. It is better to trust in the *Lord*, than to put any confidence in princes.

PSALM cxviii.

*God* is our hope and strength: a very present help in trouble.

PSALM xli.

It is better, if the *will of God* be so, that ye suffer for well doing, than for evil doing.

1 PETER, iii.

GOD KNOWN.

We have heard *Him* ourselves, and know that *this* is indeed the *Christ*, the *Saviour* of the world.

JOHN, iv.

*Jesus* taught in the temple, saying, Ye both *know Me* and ye *know* whence *I* am.

JOHN, vii.

They shall all *know Me*, from the least of them unto the greatest of them, saith the *Lord*.

JEREMIAH, xxxi.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

GOD'S GLORY.

✓ I shall be well content with any choice,  
Tends to *God's glory* and my country's weal.

1 HENRY VI. v. 1.

GOLGOTHA.

The blood of English shall manure the ground,  
And future ages groan for this foul act.  
Disorder, horror, fear, and mutiny,  
Shall here inhabit ; and this land be call'd  
The field of *Golgotha*, and dead men's skulls.

RICHARD II. iv. 1.

GOOD AND EVIL.

*God Almighty !*

There is some *soul* of goodness in things *evil*,  
Would men observingly distil it out.

HENRY V. iv. 1.

GRACE OF GOD.

Though thy speech doth fail,  
One eye thou hast, to look to *Heaven for grace*.

1 HENRY VI. i. 4.

✓ O momentary grace of mortal men,  
Which we more hunt for than the *grace of God !*

RICHARD III. iii. 4.

WITH CORRESPONDING PASSAGES FROM

## **Holy Writ.**

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### **GOD'S GLORY.**

Whatsoever ye do, do all to the *glory of God*.

1 CORINTHIANS, x.

Let them give *glory to the Lord*, and declare *His praise* in the islands.

ISAIAH, xlii.

### **GOLGOTHA.**

And *He*, bearing *His cross*, went forth into a place called the place of a skull, which is called, in the Hebrew, *Golgotha*.

JOHN, xix.

And when they were come into a place called *Golgotha*, that is to say, a place of a skull, they gave *Him* vinegar to drink, mingled with gall.

MATTHEW, xxvii.

### **GOOD AND EVIL.**

The *evil* bow before the *good*, and the wicked at the *gates of the righteous*.

PROVERBS, xiv.

*God* shall bring every work into judgment, with every secret thing, whether it be *good* or whether it be *evil*.

ECCLIESIASTES, xii.

### **GRACE OF GOD.**

By *grace* are ye saved through *faith*; and that not of yourselves, it is the *Gift of God*.

EPHESIANS, ii.

Follow peace with all men, and *holiness*, without which no man shall see *the Lord*: looking diligently, lest any man fail of the *grace of God*.

HEBREWS, xii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

GRAFTED.

Methinks I hear him now, — his plausible words  
He scatter'd not in ears, but *grafted* them  
To grow there, and to bear.

ALL'S WELL THAT ENDS WELL, I. 2.

GREAT NAME.

Wherever the bright sun of *Heaven* shall shine,  
His honour and the *greatness* of his *name*  
Shall be. He shall flourish; and our children's children  
Shall see this, and bless *Heaven*. HENRY VIII. v. 4.

GUIDE.

All torment, trouble, wonder, and amazement  
Inhabits here : — some *Heavenly power* *guide* us !  
TEMPEST, v. 1.

HAIL.

✓ Did they not sometime cry, *All hail!* to me?  
So *Judas* did to *Christ*.

RICHARD II. iv. 1.

/ To say the truth, so *Judas* kiss'd his *Master* ;  
And cried *All hail!* when as he meant — all harm.  
3 HENRY VI. v. 7.

HAND OF GOD.

✓ Fears and scruples shake us.  
In the great *hand of God* I stand.

MACBETH, II. 3.



WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

---

GRAFTED.

Grant, we beseech *Thee, Almighty God*, that the words which we have heard this day with our outward ears, may, through *Thy grace*, be so *grafted* inwardly in our hearts, that they may bring forth in us the fruit of good living.

LITURGY.

GREAT NAME.

I have made thee a *great name*, like unto the name of the great men that are in the earth.

2 SAMUEL, vii.

GUIDE.

*The Lord* shall *guide* thee continually, and satisfy thy soul.

ISAIAH, lviii.

HAIL.

Now he that betrayed *Him*, gave them a sign, saying, Whomsoever I shall kiss, that same is *He*: hold *Him* fast. And forthwith he came to *Jesus*, and said, *Hail, Master!* and kissed *Him*.

MATTHEW, xxvi.

HAND OF GOD.

Humble yourselves under the mighty *hand of God*, that *He* may exalt you in due time.

1 PETER, v.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

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HEAD.

We'll both together lift our *heads to Heaven*,  
And never more abase our sight so low,  
As to vouchsafe one glance unto the ground.

2 HENRY VI. I. 2.

HEAVEN.

*O you powers*  
That give *Heaven* countless eyes to view men's acts.  
PERICLES, I. 1.

✓ *O thou eternal Mover of the Heavens!*  
Look with a gentle eye upon this wretch.

2 HENRY VI. III. 2.

Here, afore *Heaven*

I ratify this my rich gift.

TEMPEST, IV. 1.

HEROD.

✓ Whiles the mad mothers, with their howls confus'd,  
Do break the clouds, as did the wives of Jewry,  
At *Herod's* bloody-hunting slaughtermen.

HENRY V. III. 2.

HOPE.

✓ Farewell  
The *hopes* of court! my *hopes* in *Heaven* do dwell.  
HENRY VIII. III. 2.

The miserable have no other medicine,  
But only *hope*.

MEASURE FOR MEASURE, III. 1.

WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

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HEAD.

*Thou, O Lord! art a shield for me; my glory, and  
the lifter up of mine head.*

PSALM III.

HEAVEN.

Can any hide himself in secret places that *I* shall not  
see him?

JEREMIAH, xxiii.

The *Lord* looked down from *Heaven*, and beheld all  
the children of men.

PSALM xxxiii.

Now, behold, my Witness is in *Heaven*, and my  
record is on *High*.

JOB, xvi.

HEROD.

Depart hence, for *Herod* will kill thee.

LUKE, xlii.

Immediately the *King* (*Herod*) sent an executioner,  
and commanded his (*John the Baptist's*) head to be  
brought.

MARK, vi.

HOPE.

And now, *Lord*, what wait I for? my *hope* is in *Thee*.

PSALM xxxix.

And there is *hope* in thine end, saith *the Lord*.

JEREMIAH, xxxi.

*Blessed* is the man that hath set his *hope* in *the Lord*.

PSALM xl.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

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HOLY LAND.

Laud be to *God!* even there my life must end :  
It hath been prophesied to me many years,  
I should not *die* but in *Jerusalem*,  
Which vainly I suppos'd the *Holy Land*.

2 HENRY IV. IV. 4.

HOSPITALITY.

✓ My master is of churlish disposition,  
And little reck's to find the way to *Heaven*,  
By doing deeds of *hospitality*.

AS YOU LIKE IT, II. 4.

HUMILITY.

Show me thy *humble heart*, and not thy knee.

RICHARD II. II. 3.

✓ I thank my *God* for my *humility*.

RICHARD III. II. 1.

IDOLATRY.

'Tis mad *idolatry*,  
To make the service greater than the *god*.

TROILUS AND CRESSIDA, II. 2.

IMAGE.

✓ Waiting-vassals  
Have done a drunken slaughter, and defac'd  
The precious *image* of our dear *Redeemer*.

RICHARD III. II. 1.

WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

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HOLY LAND.

It was *Thy will* to destroy, by the hands of our fathers, both those old inhabitants of *Thy Holy Land*; that the land which *Thou* esteemed'st above all other, might receive a worthy colony of *God's* children.

SOLOMON, xii.

HOSPITALITY.

Above all things, have fervent charity among yourselves; use *hospitality* one to another, without grudging.

1 PETER, iv.

HUMILITY.

The fear of *the Lord* is the instruction of wisdom; and before honour is *humility*.

PROVERBS, xv.

IDOLATRY.

Their land, also, is full of *idols*; they worship the work of their own hands, that which their own fingers have made.

ISAIAH, ii.

IMAGE.

*God* did predestinate man to be conformed to the *image of His Son*; that he might be the first-born among many brethren.

ROMANS, viii.

RELIGIOUS AND MORAL SENTENCES FROM

Shakespeare,

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IMPIETY.

Thy bones are hollow : *impiety* hath made a feast of thee.

MEASURE FOR MEASURE, I. 2.

INDIGNATION.

Withhold *Thine indignation*, mighty *Heaven* !  
And tempt us not to bear above our power.

KING JOHN, v. 6.

INHERITANCE.

To hold in right and title of the female :

\* \* \* \*

For in the *Book of Numbers* is it writ,  
When the son dies, let the *inheritance*  
Descend unto the daughter.

HENRY V. I. 2.

INNOCENCE.

*God*, our *hope*, will succour us ;

✓ The trust I have is in mine *innocence*,  
And therefore am I bold and resolute.

2 HENRY VI. iv. 4.

INSPIRATION.

Your father was ever virtuous ; and *holy men* at their death have good *inspirations*.

MERCHANT OF VENICE, I. 2.

✓ Virtuous and *holy* ; chosen from *Above*,  
By *inspiration* of *celestial grace* ;  
To work exceeding miracles on earth.

1 HENRY VI. v. 4.

WITH CORRESPONDING PASSAGES FROM

**Holy writ.**

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IMPIETY.

Lo, this is the man that made not *God* his strength ;  
but trusted in the abundance of his riches, and strengthened  
himself in his wickedness !

PSALM III.

INDIGNATION.

*The Lord* is slow to anger, and great in power : who  
can stand before *His indignation* ?

NAMUM, I.

INHERITANCE.

And thou shalt speak unto the children of Israel, say-  
ing, If a man die, and have no son, then ye shall cause  
his *inheritance* to pass unto his daughter.

NUMBERS, xxvii.

INNOCENCE.

In the integrity of my heart, and *innocency* of my  
hands, have I done this.

GENESIS, xx.

I will wash my hands in *innocency*.

PSALM xxvi.

INSPIRATION.

There is a *spirit* in man, and the *inspiration* of the  
*Almighty* giveth them understanding.

JOB, xxxii.

All *Scripture* is given by *inspiration* of *God*, and is  
profitable for instruction in righteousness.

2 TIMOTHY, iii.

RELIGIOUS AND MORAL SENTENCES FROM

Shakespeare,

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JEPHTHAH.

*O Jephthah*, Judge of Israel, what a treasure had'  
thou!

"One fair daughter, and no more;  
The which he loved passing well."

HAMLET, II. 2.

Perhaps, thou wilt object my *holy oath*;—  
To keep that oath were more impiety  
Than *Jephthah's*, when he sacrific'd his daughter.

3 HENRY VI. v. 1.

JERUSALEM.

Awhile we must neglect  
Our *holy* purpose to *Jerusalem*.

1 HENRY IV. i. 1.

Bear me to that chamber; there I'll lie;  
In that *Jerusalem* shall Harry die.

2 HENRY IV. iv. 4.

So part we sadly in this troublous world,  
To meet with joy in sweet *Jerusalem*.

3 HENRY VI. v. 6.

JOY.

✓ Were it not good your grace could fly to *Heaven*?  
The *treasury of everlasting joy*!

2 HENRY VI. II. 1.



**Holy Writ.**

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**JEPHTHAH.**

And *Jephthah* came to Mizpeh, unto his house, and, behold, his daughter came out to meet him with timbrels and with dances ; and she was his only child ; beside her, he had neither son nor daughter.

JUDGES, xi.

Then the *Spirit of the Lord* came upon *Jephthah* ; and *Jephthah* vowed a vow unto the *Lord* ; and he sacrificed his daughter, according to the vow which he had vowed.

JUDGES, xi.

**JERUSALEM.**

The King took counsel, and said unto them, It is too much for you to go up to *Jerusalem*.

1 KINGS, xii.

Our feet shall stand in thy gates, *O Jerusalem* ! for there is the seat of *judgment* : even the seat of the house of *David*.

PSALM cxxii.

Thus saith *the Lord*, *I* will dwell in the midst of *Jerusalem*, and *Jerusalem* shall be called a City of Truth.

ZECHARIAH, viii.

**JOY.**

The *kingdom of God* is not meat and drink, but *righteousness*, and *peace*, and *joy*.

ROMANS, xiv.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

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22c *JOY*—(continued).

✓ Feast and banquet in the open streets,  
To celebrate the *joy* that *God* hath given us.

1 HENRY VI. I. 6.

*God* give me *joy* to wear it; for my heart is exceeding  
heavy.

MUCH ADO ABOUT NOTHING, III. 4.

✓ He finds the *joys of Heaven* here on earth.

MERCHANT OF VENICE, III. 5.

JUDAS.

*Judas* was hang'd on an elder.

LOVE'S LABOUR'S LOST, V. 2.

O, then, my best blood turn  
To an infected jelly; and my name  
Be yok'd with *his*, that did betray the *Best*!

WINTER'S TALE, I. 2.

JUDAS MACCABEUS.

You shall present before her the nine worthies:  
Where will you find men worthy enough to present?  
*Joshua*, yourself, myself [*Holofernes*], and this gallant  
gentleman, *Judas Maccabeus*.

LOVE'S LABOUR'S LOST, V. 1.

JUDGE.

✓ *Heaven* is above all yet; there sits a *Judge*  
That no king can corrupt.

HENRY VIII. III. 1.

WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

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JOY—(continued).

*God giveth to a man that is good in His sight  
dom, and knowledge, and joy.*

ECCLESIASTES,

*Let the heart of them rejoice, that seek the Lord*

PSALM I

*God had made them rejoice with great joy.*

NEHEMIAH, I

JUDAS.

*Then Judas, which had betrayed Him, cast down  
pieces of silver in the Temple, departed, and wen  
hanged himself.*

MATTHEW, XX

JUDAS MACCABÆUS.

*Judas Maccabæus, with nine others, withdrew h  
into the wilderness.*

2 MACCABEES,

*Nabuchodonosor, King of the Assyrians, called  
fernes, the chief captain of his army.*

JUDITH,

JUDGE.

*God standeth in the congregation of princes ;  
judge among Gods.*

PSALM LXX

RELIGIOUS AND MORAL SENTENCES FROM  
**Shakespeare,**

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JUDGE—(continued).

That *supernal Judge*, that stirs good thoughts  
In any breast of strong authority ;  
That *Judge* hath made me guardian to this boy.

KING JOHN, II. 1.

I say again,  
I utterly abhor ; yea, from my *soul*,  
Refuse you, for my *judge*.

HENRY VIII. II. 4.

I would to *Heaven* I had your potency,

\* \* \* \*

I would tell what 'twere to be a *judge*.

MEASURE FOR MEASURE, II. 2.

JUDGMENT.

Forbear to *judge*, for we are sinners all.

2 HENRY VI. III. 3.

✓ O *Thou* that *judgest* all things ! stay my thoughts ;  
✓ If my suspect be false, forgive me, *God* !  
For *judgment* only doth belong to *Thee*.

2 HENRY VI. III. 2.

How would you be,  
If *He*, which is the top of *judgment*, should  
✓ But *judge* you as you are ? — O, think on that !  
And *mercy* then will breathe within your lips,  
Like man new made.

MEASURE FOR MEASURE, II. 2.

WITH CORRESPONDING PASSAGES FROM

**Heinrich Heine.**

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JUDGE — (continued).

Let them shout for joy because thou protectest them ;  
*God is a righteous judge, God is judge Himself.*

PSALM v.

The righteous might dispute with him ; so should I  
be delivered for ever from my judge.

JOB, xxiii.

Thou shalt provide, out of all the people, able men,  
such as fear God ; men of truth ; and let them judge the  
people at all times.

EXODUS, xviii.

JUDGMENT.

*Judge not, that ye be not judged ; for with what judgment ye judge, ye shall be judged.*

MATTHEW, vii.

Execute true judgment, and shew mercy and compassion,  
every man to his brother.

ZECCHARIAH, vii.

Ye shall not respect persons in judgment ; judge  
righteously between every man, for the judgment is  
God's.

DEUTERONOMY, i.

Enter not into judgment with Thy servant, O Lord !  
for in Thy sight shall no man living be justified.

PSALM cxliv.

We are sure that the judgment of God is according  
to truth.

ROMANS, ii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

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JUST.

Be *just*, and fear not;

✓ Let all the ends thou aim'st at be thy country's,  
*Thy God's*, and truth's.

HENRY VIII. III. 2.

JUSTICE.

*O God!* I fear thy *justice* will take hold  
On me for this.

RICHARD III. II. 1.

✓ He, who the sword of *Heaven* will bear,  
Should be as *holy* as severe.

MEASURE FOR MEASURE, III. 2.

Though *justice* be thy plea, consider this, —

✓ That, in the *course of justice*, none of us  
Should see *salvation*.

MERCHANT OF VENICE, IV. 1.

KILL.

*To kill*, I grant, is *sin's* extremest gust;

But, in defence, by *mercy*, 'tis most *just*.

TIMON OF ATHENS, III. 5.

KISS.

Here, take you this,

And seal the bargain with a *holy kiss*.

TWO GENTLEMEN OF VERONA, II. 2.

And his *kissing* is as full of sanctity, as the touch of  
*holy beard*.

AS YOU LIKE IT, III. 4.

With this *kiss*, take my *blessing*: *God* protect thee!  
Into whose hands I give thy life. HENRY VIII. V. 4.

WITH CORRESPONDING PASSAGES FROM

**Help Write.**

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**JUST.**

He that hath walked in *My statutes*, and hath kept *My judgments*, to deal truly, he is *just*; he shall surely live, saith the *Lord God*.

EREMIAH, xviii.

**JUSTICE.**

*Judgment* and *justice* shall take hold on thee.

JOB, xxxvi.

He that ruleth over men must be *just*.

2 SAMUEL, xxiii.

And David executed *judgment* and *justice* to all his people.

2 SAMUEL, viii.

Thus saith the *Lord*, Keep ye *judgment*, and do *justice*; for *My salvation* is near to come, and *My righteousness* to be revealed.

ISAIAH, lvi.

**KILL.**

He that *killeth* any man shall surely be put to *death*.

LEVITICUS, xxiv.

Thou shalt not *kill*.

EXODUS, xx.

**KISS.**

Salute one another with an *holy kiss*.

ROMANS, xvi.

And Joab took Amasa by the beard, with the right hand, to *kiss* him.

2 SAMUEL, xx.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

KNOWLEDGE.

Ignorance is the curse of *God* ;  
*Knowledge* the wing wherewith we fly to *Heaven*.  
2 HENRY VI. iv. 7.

LANTERN.

*God* shall be my hope,  
My stay, my guide, and *lantern* to my feet.  
2 HENRY VI. ii. 2.

LATTER DAYS.

I myself will lead a private life,  
And in *devotion* spend my *latter days*,  
To sin's rebuke, and my *Creator's praise*.  
2 HENRY VI. iv. 6.

LAW.

I lie open to the *law* ;  
But *God*, in *mercy*, so deal with my *soul*,  
As I, in duty, love my king and country.  
2 HENRY VI. i. 2.

✓ How canst thou urge *God's* dreadful *law* to us,  
When thou hast broke it in such dear degree ?  
RICHARD III. i. 4.



WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

---

KNOWLEDGE.

That the *soul* be without *knowledge*, it is not good.

PROVERBS, xlii.

If they obey not, they shall die without *knowledge*.

JOB, xxxvi.

And *God* said unto Solomon, Wisdom and *knowledge* is granted unto thee.

2 CHRONICLES, xii.

LAMP.

*Thy Word* is a *lamp* unto my feet, and a *light* unto my path.

PSALMS cv. cxix.

LATTER DAYS.

Afterward shall the *Children of Israel* return, and seek the *Lord* their *God*; and shall fear the *Lord*, and *His goodness*, in the *latter days*.

HOSKA, iii.

LAW.

Whoever will not do the *law* of thy *God*, and the *law* of the King, let *judgment* be executed speedily upon him.

EZRA, vii.

*God* shall smite thee; for sittest thou to judge me after the *law*, and commandest me to be smitten contrary to the *law*?

ACTS, xxiii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

LAW — (*continued*).

Villain! thou know'st no *law of God* nor man;  
No beast so fierce, but knows some touch of pity.

RICHARD III. I. 2.

✓ Take heed: for *He* holds vengeance in *His* hand,  
To hurl upon their heads that break *His law*.

RICHARD III. I. 4.

LIFE.

*Life's* but a walking shadow; \* \* \*

✓

'Tis a tale

Told by an idiot, full of sound and fury,  
Signifying nothing.

MACBETH, v. 8.

We are such stuff

As dreams are made of; and our little *life*

✓

Is rounded with a sleep.

TEMPEST, iv. 1.

✓

The web of our *life* is of a mingled yarn, good and  
bad together.

ALL'S WELL THAT ENDS WELL, iv. 3.

✓

*O Lord*, that lends me *life*,

Lend me a heart replete with thankfulness!

2 HENRY VI. I. 1.

LIGHT.

*Heaven* does with us as we with torches do,

✓

Not *light* them for themselves; for, if our virtues

Did not go forth with us, 'twere all alike

As if we had them not.

MEASURE FOR MEASURE, I. 1.

WITH CORRESPONDING PASSAGES FROM

**Holy Spirit.**

---

LAW — (continued).

They kept not the *covenant of God*; and refused to walk in *His laws*; but *He*, being full of compassion, forgave their iniquity, and destroyed them not.

PSALM lxxviii.

Neither have we obeyed the voice of *the Lord, our God*, to walk in *His laws* which *He* set before us.

DANIEL, ix.

LIFE.

All our *days* are passed away; we spend our years as a tale that is told.

PSALM xc.

Man is like to vanity; his *days* are as a shadow that passeth away.

PSALM cxliv.

Who knoweth what is good for man in this *life*? all the days of his vain *life* he spendeth as a shadow.

ECCLIESIASTES, vi.

*Thou* hast granted me *life*, and favour, and *Thy* visitation hath preserved my *spirit*.

JOB, x.

LIGHT.

Let your *light* so shine before men, that they may see your good works, and glorify your *Father*, which is in *Heaven*.

MATTHEW, v.

RELIGIOUS AND MORAL SENTENCES FROM

*Shakespeare,*

---

LUCIFER.

And when he falls, he falls like *Lucifer*,  
Never to hope again. HENRY VIII. III. 2.

Thou art more deep-damn'd than Prince *Lucifer*.  
KING JOHN, IV. 2.

MAKER.

When I am in *Heaven*, I shall desire  
To see what this child does, and praise my *Maker*.  
HENRY VIII. V. 4.

MAN.

✓ What a piece of work is a *man*! How noble in reason!  
how infinite in faculties! in form, and moving  
how express and admirable! in action how like an *angel*!  
in apprehension how like a *God*! The beauty of  
the world! the paragon of animals!

HAMLET, II. 2.

MANNA.

You drop *manna* in the way of starved people.  
MERCHANT OF VENICE, V. 1.

MARRIAGE.

*God* forbid that I should wish them sever'd,  
Whom *God* hath join'd together.  
8 HENRY VI. IV. 1.

WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

---

**LUCIFER.**

How art thou fallen from *Heaven*, *O Lucifer*! thou shalt be brought down to *hell*.

ISAIAH, xiv.

**MAKER.**

At that day shall a man look to his *Maker*.

ISAIAH, xvii.

**MAN.**

And *God* said, Let us make *man* in our own *image*, after our likeness: in the *image of God* created *He* him.

GENESIS, i.

What is *man*, that *Thou* art mindful of him? and the son of *man*, that *Thou* visitest him? *Thou* hast made him a little lower than the *angels*, and hast crowned him with glory and honour.

PSALM viii.

**MANNA.**

And *Moses* said unto them, This is the *bread* which the *Lord* hath given you to eat. And the house of *Israel* called the name thereof *manna*.

EXODUS, xvi.

**MARRIAGE.**

What, therefore, *God* hath joined together, let not man put asunder.

MATTHEW, xix.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

MARRIAGE—(*continued*).

If either of you know any inward impediment, why  
you should not be *conjoined*, I charge you, on your  
*souls*, to utter it.

MUCH ADO ABOUT NOTHING, IV. 1.

MERCY.

✓ The quality of *mercy* is not strain'd ;  
It droppeth as the gentle rain from *Heaven* :  
                  •                   •                   •                   •                   •

✓ It is an *attribute* to *God Himself*.

MERCHANT OF VENICE, IV. 1.

We do pray for *mercy* ;

✓ And that same *prayer* doth teach us all to render  
The deeds of *mercy*.

MERCHANT OF VENICE, IV. 1.

✓ How shalt thou hope for *mercy*, rend'ring none ?

MERCHANT OF VENICE, IV. 1.

✓ As you are great, be *pitifully* good.

TIMON OF ATHENS, III. 2.

MOON.

*Thou* out of *Heaven's* benediction com'st :

                  •                   •                   •                   •                   •

Approach, thou *beacon* to this under globe !

KING LEAR, II. 2.

MOTE.

You found his *mote*, the King your *mote* did see ;  
But I a *beam* do find in each of three.

LOVE'S LABOUR'S LOST, IV. 2.

WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

---

MARRIAGE — (*continued*).

If any of you know cause, or just impediment, why these two persons should not be joined together in *holy matrimony*, ye are to declare it.

PROTESTANT RITUAL.

MERCY.

God shall send forth *His mercy* and truth. The greatness of *His mercy* reacheth unto the *Heavens*.

PSALM lvi.

As ye would that men should do to you, do ye also to them.

LUKE, vi.

Be ye therefore *merciful*, as your *Father* also is *merciful*.

LUKE, vi.

*Blessed* are the *merciful*, for they shall obtain *mercy*.

MATTHEW, v.

*Thou, O God!* art gracious and true, long suffering, and in *mercy* ordering all things.

SOLOMON, xxv.

MOON.

O, give thanks unto *Him* that made the *Heavens*; to *Him* that stretched out the earth above the waters! — to *Him* that made the sun to rule by day, the *moon* and stars to rule by night!

PSALM cxxxvi.

MOTE.

And why beholdest thou the *mote* that is in thy brother's eye, but considerest not the *beam* that is in thine own eye?

MATTHEW, vii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

MURDER.

O, my offence is rank, it smells to *Heaven* ;  
It hath the primal, eldest curse upon 't —  
A brother's *murder*. HAMLET, III. 3.

Erroneous vassal ! the *great King of kings*  
Hath, in the table of *His law*, commanded  
That '*Thou shalt do no murder* : ' Wilt thou, then,  
Spurn at *His edict*, and fulfil a man's ?  
Take heed ! for *He* holds vengeance in *His hand*,  
To hurl upon their heads that break *His law*.  
RICHARD III. I. 4.

Are you call'd forth from out a world of men,  
To slay the innocent ?  
I charge you, as you hope for any goodness,  
✓ By *Christ's dear blood*, shed for our grievous sins,  
That you depart, and lay no hands on me ;  
The deed you undertake is damnable.  
RICHARD III. I. 4.

*Murder* not this innocent child,  
Lest thou be hated both of *God* and man.  
3 HENRY VI. I. 3.

As surely as my *soul* intends to live  
With that *dread King*, that took our state upon *Him*,  
To free us from *His Father's* wrathful curse,  
I do believe, that *violent hands* were laid  
Upon the *life* of this thrice-famed duke.  
2 HENRY VI. III. 2.



**Holy Spirit.**

---

**MURDER.**

And *Cain* talked with *Abel* his brother ; and it came to pass, when they were in the field, that *Cain* rose up against *Abel* his brother, and *slew* him.

GENESIS, iv.

As many as have *sinned* without *law*, shall also *perish* without *law*.

ROMANS, ii.

Ye have heard that it was said by them of old time, *Thou shalt not kill*: and whoever shall *kill*, shall be in danger of the *judgment*.

MATTHEW, v.

If any man rise up against his neighbour, and smite him mortally, that he *die* ; then the elders shall deliver him into the hands of the avengers of blood, that he may *die*.

DEUTERONOMY, xix.

He that smiteth a man so that he *die*, shall surely be put to *death*.

EXODUS, xxi.

The land cannot be cleansed of the *blood* that is *shed* therein, but by the *blood* of him that *shed* it.

NUMBERS, xxxv.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

MURDER—(*continued*).

This is the man should do the *bloody deed*.

\* \* \* \* \*

Old men and Beldames in the streets

Do prophesy upon it dangerously.

Young Arthur's *death* is common in their mouths.

KING JOHN, iv. 2.

*Against self-slaughter*

There is a prohibition so *divine*,

That cravens my weak hand.

CYMBELINE, iii. 4.

MURMURERS.

*Heaven's* peace be with him !

That's *Christian* care enough : For living *murmurers*,

There's places of rebuke.

HENRY VIII. ii. 2.

NAKEDNESS.

Why seek'st thou, then, to cover with excuse,

That which appears in proper *nakedness* ?

MUCH ADO ABOUT NOTHING, iv. 1.

NAME.

My fair *name*

(Despite of *Death*, that lives upon my grave,)

To dark dishonour's use thou shalt not have.

RICHARD II. i. 1.

Did my father's godson seek your life,

He whom my father *named* ?

KING LEAR, ii. 1. .

WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

---

**MURDER—(continued).**

The wicked, in his pride, doth persecute the poor: in secret places doth he *murder* the innocent.

PSALM x.

*Cursed* be he that taketh reward to *slay* an innocent person. And all the people shall say, *Amen*.

DEUTERONOMY, xxvii.

*Thou shalt do no murder.*

LITURGY.

**MURMURERS.**

And they forgot *God* their *Saviour*, who had done so great things; but *murmured* in their tents.

PSALM cvi.

**NAKEDNESS.**

Ye are spies! To see the *nakedness* of the land ye are come.

GENESIS, xiii.

**NAME.**

I will give them an everlasting *name*, that shall not be cut off. So shall your seed and your *name* remain.

ISALAH, lvi. & lxvi.

Raise up the *name* of the *dead* upon his inheritance.

RUTH, iv.

He called their *names* after the *names* by which his father had called them.

GENESIS, xxvi.

Bring me him up whom I shall *name*.

1 SAMUEL, xxviii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

NAME—(continued).

*Good name* in man and woman,  
Is the immediate jewel of their *souls*.

OTHELLO, III. 3.

NATURE'S LAW.

Thou, *Nature*, art my goddess ; to *thy law*  
My services are bound.

KING LEAR, I. 2.

NEBUCHADNEZZAR.

I am no great *Nebuchadnezzar*, sir ; I have not much  
skill in grass.

ALL'S WELL THAT ENDS WELL, IV. 3.

NEED.

Allow not nature more than nature *needs*.

KING LEAR, II. 4.

NIGHT SONGS.

No *night* is now with *hymn* or *carol* blest.

MIDSUMMER NIGHT'S DREAM, II. 2.

NOTE-BOOK.

Set in a *note-book*, learn'd and conn'd by rote.

JULIUS CÆSAR, IV. 3.

NOURISH.

In soothing them, we *nourish* 'gainst our senate  
The cockle of rebellion.

CORIOLANUS, III. 1.

WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

---

NAME—(continued).

*A good name* is rather to be chosen than great riches.

PROVERBS, xxii.

*A good name* is better than precious ointment.

ECCLIESIASTES, vii.

NATURE'S LAW.

The Gentiles, which have not the *law*, do by *nature* the things contained in the *law*.

ROMANS, ii.

NEBUCHADNEZZAR.

There fell a voice from *Heaven*, saying, O King *Nebuchadnezzar!* to thee it is spoken:—Thy kingdom is departed from thee: and they shall drive thee from men; they shall make thee to eat grass as oxen.

DANIEL, iv.

NEED.

They that be whole *need* not a physician, but they that are sick.

MATTHEW, ix.

NIGHT SONGS.

Where is *God my Maker*, who giveth *songs* in the *night*?

JOB, xxxv.

Ye shall have a *song* as in the *night*.

ISAIAH, xxx.

NOTE-BOOK.

*Note* it in a *book*, that it may be for ever and ever.

ISAIAH, xxx.

NOURISH.

Gorgias hired soldiers, and *nourished* war continually with the Jews.

2 MACCABEES, x.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

OBEDIENCE.

Let them *obey*, that know not how to rule.

2 HENRY VI. v. 1.

*Heaven* doth divide

The state of man in divers functions,

✓ Setting endeavour in continual motion ;

To which is fixed, as an aim or butt,

*Obedience.*

HENRY V. i. 2.

I hourly learn a doctrine of *obedience*.

ANTONY AND CLEOPATRA, v. 2.

OFFENCE.

*God* needs no indirect nor lawless course,

To cut off those that have *offended Him*.

RICHARD III. i. 4.

And when I give occasion of *offence*,

Then let me die.

3 HENRY VI. i. 3.

OMNIPOTENT.

*God omnipotent*

✓ Is mustering in *His* clouds, on our behalf,

Armies of pestilence.

RICHARD II. iii. 3.

ORDER.

Find a barefoot brother out,

One of our *order*, to associate me,

Here, visiting the sick.

ROMEO AND JULIET, v. 2.

WITH CORRESPONDING PASSAGES FROM

**Myoig Shikitt.**

---

**OBEDIENCE.**

Obe<sup>y</sup> them that have the rule over you, and submit yourselves.

EPHESIANS, viii.

We will obe<sup>y</sup> the voice of the Lord our God, that it may be well with us.

JEREMIAH, xlii.

If any man obe<sup>y</sup> not our word, note that man, and have no company with him.

2 THESSALONIANS, iii.

To this end did I write, that I might know the proof of you, whether ye be obedie<sup>n</sup>t in all things.

2 CORINTHIANS, ii.

**OFFENCE.**

Woe unto the world, because of *offences*! for it must needs be that *offences* come: but woe to that man by whom the *offences* cometh!

MATTHEW, xviii.

I have borne chastisement; I will not *offend* any more.

JOB, xxxiv.

**OMNIPOTENT.**

I heard, as it were, the voice of a great multitude, saying, *Alleluia*! for the Lord God omnipotent reigneth.

REVELATION, xix.

**ORDER.**

The King commanded the high priest, and the priests of the second *order*, to bring forth out of the temple all the vessels.

2 KINGS, xxiii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

ORDER—(continued).

You must confine yourself within the modest limits  
of order.

TWELFTH NIGHT, I. 2.

ORNAMENT.

The world is still deceiv'd with ornament ;

\* \* \* \* \*

There is no vice so simple, but assumes  
Some mark of virtue on his outward parts.

MERCHANT OF VENICE, III. 2.

ORPHANS.

That his bones,  
When he has run his course, and sleeps in blessings,  
May have a tomb of *orphans'* tears wept on 'em !

HENRY VIII. III. 2.

OSPREY.

I think, he'll be to Rome,  
As is the *osprey* to the fish — who takes it  
By sovereignty of nature.

CORIOLANUS, IV. 7.

OVERTAKE.

I shall see  
The winged vengeance *overtake* such children.

KING LEAR, III. 7.

PARDON.

✓ *God pardon* them that are the cause thereof ! —  
A virtuous and a *Christian-like* conclusion,  
To *pray* for them that have done scath to us.

RICHARD III. I. 2.



WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

---

ORDER—(continued).

Let all things be done decently and in *order*.

1 CORINTHIANS, xiv.

ORNAMENT.

Let not your adorning be that of plaiting the hair, or of wearing of gold; but that which is not corruptible, the *ornament* of a meek and quiet spirit.

1 PETER, iii.

ORPHANS.

*Pure religion* and undefiled before *God* and the *Father* is this, to visit the *fatherless* and widows in their affliction.

JAMES, i.

We are *orphans*, and fatherless; our mothers are widows.

LAMENTATIONS, v.

OSPREY.

Among the fowls shall not be eaten, the eagle, the ossifrage, and the *osprey*.

NUMBERS, xi.

OVERTAKE.

I will pursue, I will *overtake*; I will draw my sword; my hand shall destroy them.

LEVITICUS, xi.

PARDON.

Who is a *God* like unto *Thee*, that *pardoneth* iniquity, and passeth by transgressions?

MICAH, vii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

PARDON—(continued).

I do think that you might *pardon* him,  
And neither *Heaven*, nor man, grieve at the mercy.

Spare him! spare him!  
He's not prepared for *death*.

MEASURE FOR MEASURE, II. 2.

✓ I *pardon* him, as *God* shall *pardon* me.

RICHARD II. v. 3.

PEACE.

They humbly sue unto your excellence,  
To have a *godly peace* concluded of,  
To stop effusion of our *Christian* blood.

1 HENRY VI. v. 1.

PEACE-MAKERS.

✓ *Blessed* are the *peace-makers* on earth.

2 HENRY VI. II. 1.

PENITENCE.

✓ Who by *repentance* is not satisfied,  
Is nor of *Heaven* nor earth; for these are pleas'd;  
By *penitence* th' *Eternal's* wrath's appeas'd.

TWO GENTLEMEN OF VERONA, v. 4.

WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

---

PARDON—(*continued*).

*Thou art a God ready to pardon ; gracious and merciful, slow to anger, and of great kindness.*

NEHEMIAH, ix.

*Pardon, I beseech Thee, the iniquity of this people, according unto the greatness of Thy mercy ! And the Lord said, I have pardoned, according to thy word.*

NUMBERS, xiv.

*Forgive us our trespasses, as we forgive them that trespass against us.*

LITURGY.

PEACE.

*The Lord will give strength unto His people. The Lord will bless His people with peace.*

PSALM xxix.

PEACE-MAKERS.

*Blessed are the peace-makers ! for they shall be called the children of God !*

MATTHEW, v.

PENITENCE.

*Take heed to yourself ! If thy brother trespass against thee, rebuke him ; and if he repent, forgive him.*

LUKE, xvii.

*Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.*

LUKE, xv.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

PERSECUTION.

*Cod* forbid any malice should prevail  
That, faultless, may condemn a nobleman !  
*Pray God*, he may acquit him of suspicion !  
2 HENRY VI. III. 2.

PILATE.

A bloody deed, and desperately despatch'd.  
How fain, like *Pilate*, would I wash my hands  
Of this most grievous guilty murder, done !  
RICHARD III. I. 4.

✓ Though some of you, with *Pilate*, wash your hands,  
Shewing an outward pity ; yet you, *Pilates*,  
Have here deliver'd me to my sour cross,  
And water cannot wash away your *sin*.  
RICHARD II. IV. 1.

POWER.

Since *God*, so graciously hath brought to light  
This dangerous treason,

\* \* \* \* \*

Let us deliver  
Our *puissance* into the *hand of God*.  
\* \* \* \* \*

The signs of war advance.

HENRY V. II. 2.

That *Power* that made you king,  
Hath *power* to keep you king, in spite of all :  
The means that *Heaven* yields must be embrac'd.  
RICHARD II. III. 2.

**Holy Writ.**

---

PERSECUTION.

*O Lord, my God! in Thee do I put my trust; save me from all them that persecute me. My defence is of God, which saveth the upright in heart.*

PSALM vii.

PILATE.

When *Pilate* saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this *just Person*; see ye to it.

MATTHEW, xxvii.

And so *Pilate*, willing to content the people, delivered *Jesus* (when he had scourged *Him*) to be crucified.

MARK, xv.

POWER.

Do it; be strong for the battle! For *God* hath *power* to help, and to cast down.

2 CHRONICLES, xxv.

*The God of Israel* is *He* that giveth strength and *power* unto *His* people.

PSALM lxxviii.

Let every soul be subject to the higher *Powers*; for there is no *power* but of *God*. The *powers* that be are ordained of *God*.

ROMANS, xiii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

PRAISE OF GOD.

- ✓ Now, *God* be prais'd! that to believing *souls*  
Gives light in darkness, comfort in despair.

2 HENRY VI. ii. 1.

And be it *death* proclaimed through our host,  
To boast of this, or take that *praise* from *God*,  
Which is *His* only.

HENRY V. iv. 8.

PRAYER.

- ✓ Now I am past all comfort, here, but *prayers*.

HENRY VIII. iv. 2.

- ✓ If you bethink yourself of any crime,  
Unreconcil'd as yet to *Heaven* and *grace*,  
Solicit for it straight.

OTHELLO, v. 2.

We, ignorant of ourselves,  
Beg often our own harms; which the *wise Powers*.  
Deny us for our good: so find we profit,  
By losing of our *prayers*.

ANTONY AND CLEOPATRA, ii. 1.

- ✓ If, when you make your *prayers*,  
*God* should be so obdurate as yourselves,  
How would it fare with your departed *souls*?

2 HENRY VI. iv. 7.

PRESUMPTION.

- ✓ It is *presumption* in us, when  
The help of *Heaven* we count the act of men.

ALL'S WELL THAT ENDS WELL, ii. 1.

*Justine*  
*for*

WITH CORRESPONDING PASSAGES FROM

**Holy Spirit.**

---

PRAISE OF GOD.

*O praise the Lord, all ye heathen ! Praise Him, all ye nations.*

PSALM cxvii.

*O praise the Lord of Heaven ! Praise Him, all ye angels ! Let every thing that hath breath, praise the Lord !*

PSALM cxlviii. & cxlix.

PRAYER.

*Is any among you afflicted ? Let him pray.*

JAMES, v.

*God judgeth the righteous. The Lord will receive my prayer ; He hath heard my supplication.*

PSALM vi. & vii.

*The Spirit helpeth our infirmities ; for we know not what we should pray for, as we ought ; but the Spirit itself maketh intercession for us.*

ROMANS, viii.

*Ye ask, and receive not, because ye ask amiss.*

JAMES, iv.

*If my people shall humble themselves, and pray, and turn from their wicked ways, then will I hear from Heaven, and will forgive their sins.*

2 CHRONICLES, vii.

PRESUMPTION.

*Every way of a man is right in his own eyes ; but man's goings are of the Lord : how can a man, then, understand his own way ?*

PROVERBS, xx. & xxi.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

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PROPHETS AND APOSTLES.

His champions are the *prophets* and *apostles*.

2 HENRY VI. i. 2.

PROVIDENCE.

✓ We defy augury ; there is a special *providence* in the fall of a sparrow.

HAMLET, v. 2.

RANSOM.

This blessed plot, this earth, this realm, this England,  
This nurse, this teeming womb of royal kings,  
Fear'd by their breed, and famous by their birth,  
Renowned for their deeds as far from home,  
(For *Christian* service, and true chivalry),  
As is the *sepulchre*, in stubborn Jewry,  
Of the world's *ransom*, *blessed Mary's Son*.

RICHARD II. ii. 1.

If, after three days' space, thou here be'st found  
On any ground that I am ruler of,  
The world shall not be *ransom* for thy life.

2 HENRY VI. iii. 2.

RAVENS.

✓ Take that ; and *He* that doth the *ravens* feed,  
Yea, providently caters for the sparrow,  
Be comfort to my age.

AS YOU LIKE IT, ii. 2.



WITH CORRESPONDING PASSAGES FROM

**Holy Spirit.**

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PROPHETS AND APOSTLES.

Also, said the Wisdom of God, I will send them  
*prophets and apostles.*

LUKE, xi.

PROVIDENCE.

Are not two sparrows sold for a farthing? And one  
of them shall not fall to the ground without *your Father.*

MATTHEW, x.

RANSOM.

Thus saith *the Lord* that created thee, *O Jacob*, and  
*He* that formed thee, *O Israel!* — Fear not, for I have  
*redeemed* thee: *I am the Lord thy God*, the *Holy One*  
of *Israel*, thy *Saviour*: *I gave Egypt* for thy *ransom.*

ISAIAH, xliii.

*The Son of Man* came not to be ministered unto, but  
to minister, and to give *His life a ransom* for many.

MATTHEW, xx.

RAVENS.

*He* giveth to the beast his food, and to the young  
*ravens* which cry.

PSALM cxlvii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

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REASON.

Sure, *He* that made us with such large discourse,  
Looking before and after, gave us not  
That capability and *godlike reason*  
To fust in us unus'd.

HAMLET, iv. 4.

REDEEMER.

✓ I every day expect an embassy  
From my *Redeemer*, to redeem me hence ;  
And more in peace, my *soul* shall part to *Heaven*.

RICHARD III. ii. 1.

REDEMPTION.

After defunction of King Pharamond,  
Who died within the year of our *redemption*  
Four hundred twenty-six.

HENRY V. i. 2.

RELIGION.

✓ Methinks, my lord should be *religious*,  
And know the office that belongs to such.

1 HENRY VI. iii. 1.

REPENTANCE.

✓ Confess yourself to *Heaven*,  
*Repent* what's past, avoid what is to come.

HAMLET, iii. 4.

WITH CORRESPONDING PASSAGES FROM

*Holy Spirit.*

REASON.

I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things.

ECCLIIASIASTES, vii.

REDEEMER.

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth.

JOB, xix.

When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

LUKE, xxi.

REDEMPTION.

*Christ* is not entered into the *holy* places made with hands, but into *Heaven* itself; now to appear in the presence of *God*; having obtained *eternal redemption* for us.

HEBREWS, ix.

RELIGION.

*Pure religion*, and undefiled before *God*, and the *Father*, is this, — to keep himself unspotted from the world.

JAMES, i.

REPENTANCE.

*Repent*, therefore, of this thy wickedness, and *pray God*: for I perceive that thou art in the gall of bitterness.

ACTS, viii.

RELIGIOUS AND MORAL SENTENCES FROM

Shakespeare,

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REPENTANCE — (*continued*).

Try what *repentance* can : What can it not ?

Yet what can it, when one cannot *repent* ?

HAMLET, III. 2.

He set forth

A deep *repentance* ; nothing in his life

Became him like the leaving it : he *died*

As one that had been studied in his *death*.

MACBETH, I. 4.

REVENGE.

I do but stay behind,

To do the office for thee of *revenge* ;

And then my *soul* shall wait on thee to *Heaven*,

As it on earth hath been thy servant still.

KING JOHN, v. 7.

*Revenge* upon you all ;

And, in that hope, I throw mine eyes to *Heaven*,

Scorning whate'er you can afflict me with.

3 HENRY VI. I. 4.

You both have vow'd *revenge*,

On him, his sons, his favourites, and his friends ; —

If I be not, *Heavens* be *reveng'd* on me !

3 HENRY VI. I. 1.

Here, on my knee, I vow to *God* above,

I'll never pause again, never stand still,

Till either *death* hath clos'd these eyes of mine,

Or fortune given me measure of *revenge* !

3 HENRY VI. II. 2.

WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

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REPENTANCE—(continued).

He found no place of *repentance*, though he sought it.  
HEBREWS, xii.

*The Lord* is long-suffering to us-ward, not willing that any should perish, but that all should come to *repentance*.  
2 PETER, iii.

REVENGE.

Do that which is good, and thou shalt have praise ;  
for he is the minister of *God* to thee for good ; a *revenger*, to execute wrath upon him that doeth evil.  
ROMANS, xiii.

*O Lord!* remember me, and visit me, and *revenge*  
me of my persecutors !

JEREMIAH, xv.

It is *God* that *avengeth* me, and that bringeth me  
forth from mine enemies.

2 SAMUEL, xxii.

His word was in mine heart, as a burning fire shut  
up in my bones, and I was weary with forbearing : per-  
adventure he will be enticed, and we shall take our  
*revenge* on him.

JEREMIAH, xx.

RELIGIOUS AND MORAL SENTENCES FROM  
**Shakespeare,**

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REVENGE—(continued).

To see this sight, it irks my very *soul*.  
Withhold *revenge*, dear *God*! 'tis not my fault;  
Not wittingly have I infring'd my *vow*.

3 HENRY VI. II. 2.

RICH MAN.

*English*  
I never see thy face, but I think on hell-fire, and  
*Dives* that lived in purple; for there he is in his robes,  
burning, burning.

1 HENRY IV. III. 2.

SABBATH.

By our *holy Sabbath* have I sworn.

MERCHANT OF VENICE, IV. 1.

I am in your debt for your last exercise,  
Come the next *Sabbath*, and I will content you.

RICHARD III. III. 2.

SANCTUARY.

On what occasion, *God He* knows, not I,  
The Queen your mother, and your brother York,  
Have taken *sanctuary*.

RICHARD III. III. 1.

*Richard III.*  
*God in Heaven* forbid

✓ We should infringe the *holy privilege*.  
Of blessed *sanctuary*!—not for all this land  
Would I be guilty of so deep a *sin*.

RICHARD III. III. 1.

WITH CORRESPONDING PASSAGES FROM

## **Holy Spirit.**

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### REVENGE—(continued).

I pray thee, let the king remember *the Lord thy God*, that thou wouldest not suffer the *revenger* of blood to destroy any more.

2 SAMUEL, xiv.

### RICH MAN.

There was a certain *rich man*, which was clothed in purple, and fared sumptuously every day; and in hell he lift up his eyes, being in torments, and cried, *Father Abraham*, have mercy on me.

LUKE, xvi.

### SABBATH.

This is that which *the Lord* hath said, To-morrow is the rest of the *holy Sabbath* unto the Lord.

EXODUS, xvi.

The Gentiles besought that these words might be preached to them the next *Sabbath*.

ACTS, xiii.

### SANCTUARY.

Thus saith the *Lord God*, Although I have cast them far off among the heathen, yet will I be to them as a *sanctuary*.

EZEKIEL, xi.

*He* hath looked down from *His sanctuary*; out of *Heaven* did *the Lord* behold the earth, that he might hear the mournings of such as are in captivity, and deliver the children appointed unto *death*.

PSALM cii.

RELIGIOUS AND MORAL SENTENCES FROM

Shakespeare,

SANCTUARY—(continued).

- ✓ Trust not him that hath once broken faith :  
I'll hence forthwith unto the *sanctuary* ;  
There shall I rest secure from force, and fraud.

3 HENRY VI. iv. 4.

SEA.

But I am not to say, it is a *sea*, for it is now the sky ;  
betwixt the *firmament* and it, you cannot thrust a bod-  
kin's point.

WINTER'S TALE, III. 2.

SELF-EXAMINATION.

I will chide no breather in the world, but *myself* ;  
against whom I know most faults.

AS YOU LIKE IT, III. 2.

SIN.

- Conscience*  
✓ O God! forgive my *sins*, and pardon thee !

3 HENRY VI. v. 6.

- ✓ Have not to do with him, beware of him ;  
Sin, *death*, and *hell*, have set their marks on him ;  
And all their ministers attend on him.

RICHARD III. I. 2.

- ✓ In sight of *God*, and us, your guilt is great :  
Receive the sentence of the law, for *sins*,  
Such as by *God's Book* are adjudg'd to *death*.

2 HENRY VI. II. 2.

- ✓ O, what authority and show of truth  
Can cunning *sin* cover itself withal !

MUCH ADO ABOUT NOTHING, IV. 1.



WITH CORRESPONDING PASSAGES FROM

**Isaiah XLviii.**

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SANCTUARY — (*continued*).

Lift up your hands in the *sanctuary*, and *praise the Lord*.

PSALM cxxxiv.

SEA.

The floods are risen, *O Lord!* the floods lift up their waves; the waves of the *sea* are mighty, and rage horribly.

PSALM xciii.

SELF-EXAMINATION.

Let a man *examine* himself; for if we would judge *ourselves*, we should not be judged.

1 CORINTHIANS, xi.

SIN.

My son, hast thou *sinned*? do so no more; but ask pardon for thy former *sins*.

ECCLESIASTICUS, xxi.

If I *sin*, then *Thou* markest me, and *Thou* wilt not acquit me from mine iniquity.

JOB, x.

Until the law, *sin* was in the world; but *sin* is not imputed when there is no law.

ROMANS, v.

If I do that I would not, it is no more I that do it, but *sin* that dwelleth in me.

ROMANS, vii.

If thou shalt forbear to *owe*, it shall be no *sin* in thee.

DEUTERONOMY, xxiii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

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SIN—(continued).

It is great *sin* to swear unto a sin;  
But greater *sin* to keep a *sinful oath*.

2 HENRY VI. v. 1.

Then *God* forgive the *sin* of all those *souls*  
That to their *everlasting residence*,  
Before the dew of evening fall, shall fleet,  
In dreadful trial of our kingdom's king!

KING JOHN, II. 1.

I am a man, more *sinn'd* against, than *sinning*.

KING LEAR, III. 2.

SOUL.

Take me from the world;

My *soul* to *Heaven*, my blood upon your heads!

2 HENRY VI. I. 4.

✓ Mount, mount, my *soul*! thy seat is up on *high*;  
✓ Whilst my gross flesh sinks downward here to *die*.

RICHARD II. v. 5.

✓ I would not kill thy unprepared *spirit*;  
No — *Heaven* forefend! — I would not kill thy *soul*.

OTHELLO, v. 2.

O, I have done these things,  
That now give evidence against my *soul*!

RICHARD III. I. 4.

He held thee dearly, as his *soul's* redemption.

2 HENRY VI. II. 1.

WITH CORRESPONDING PASSAGES FROM

**Sin.**

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SIN—(continued).

The *Lord God* is merciful and gracious, abundant in goodness and truth; forgiving iniquity, transgression, and *sin*.

*O Lord!* pardon our iniquity and our *sin*, and take us for *Thine* inheritance.

EXODUS, xxxiv.

And *God* said, *I* withheld thee from *sinning* against *Me*.

GENESIS, xx.

If thou *sinnest*, what dost thou against *Him*?

JOB, xxxv.

If one man *sins* against another, the judge shall judge him.

1 SAMUEL, ii.

SOUL.

My *soul* is weary of my life: *I* will speak in the bitterness of my *soul*.

JOB, x.

My *soul* fleeth unto the *Lord*.

PSALM cxxx.

Fear not them which kill the body, but are not able to kill the *soul*; but rather fear *Him* which is able to destroy both *soul* and body in *hell*.

MATTHEW, x.

Why art thou so full of heaviness, *O my soul!* and why art thou so disquieted with me?

PSALM xlii.

Then shall they give every man a ransom for his *soul* unto the *Lord*.

EXODUS, xxi.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

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SOUL—(continued).

And there I'll rest, as, after much turmoil,  
A *blessed soul* doth in *Elysium*.

TWO GENTLEMEN OF VERONA, II. 7.

This look of thine will hurl my *soul* from *Heaven*,  
And fiends will snatch at it!

OTHELLO, V. 2.

All the *souls* that were, were *forfeit* once:  
And *He*, that might the vantage best have took,  
Found out the remedy.

MEASURE FOR MEASURE, II. 2.

SPARROW.

I will buy nine *sparrows* for a penny, and his "*piaster*"  
is not worth the ninth part of a *sparrow*.

THOILUS AND CRESSIDA, II. 1.

SPIRIT.

57.1  
✓ When that this body did contain a *spirit*,  
A kingdom for it was too small a bound;  
But now, two paces of the vilest earth  
Is room enough.

1 HENRY IV. V. 4.

STARS.

I see thy glory, like a shooting *star*,  
Fall to the base earth from the *firmament*.

RICHARD II. II. 4.

WITH CORRESPONDING PASSAGES FROM

## **Holy Writ.**

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SOUL—(*continued*).

Stand ye in the good way, and walk therein, and ye shall find rest for your *souls*.

JEREMIAH, vi.

Lo, they lie waiting for my *soul* !

PSALM lix.

Man became a living *soul* ; and the *Lord God* put the man into the *Garden of Eden*, saying, of every tree of the *garden* mayest thou freely eat ; but of the tree of knowledge, of good and evil, thou shalt not eat of it ; for the day that thou eatest thereof, thou shalt surely *die*.

GENESIS, ii.

SPARROW.

Are not five *sparrows* sold for two farthings ? Ye are of more value than many *sparrows*.

LUKE, xii.

SPIRIT.

Then shall the dust return to the earth as it was : and the *spirit* shall return unto *God*, who gave it.

ECCLESIASTES, xii.

STARS.

*God* set *stars* in the *firmament of Heaven*.

GENESIS, i.

The *stars* shall fall from *Heaven*.

MATTHEW, xxiv.

And the *stars* of *Heaven* fell unto the earth.

REVELATION, vi.

RELIGIOUS AND MORAL SENTENCES FROM  
**Shakespeare,**

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STRENGTH.

Praised be *God*, and not our *strength*, for it !  
HENRY V. iv. 7.

STRIFE.

I would to *God*, all *strifes* were well compounded !  
RICHARD III. ii. 1.  
If thou keep promise, I shall end this *strife* ;  
Become a *Christian*, and thy loving wife.  
MERCHANT OF VENICE, ii. 2.

SWEAR.

Who should I *swear* by ? thou believ'st no *God* !  
TITUS ANDRONICUS, v. 1.

TEMPERANCE.

Ask *God* for *temperance* ; that's the appliance only,  
Which your disease requires.  
HENRY VIII. i. 1.

TEMPEST OF FIRE.

Never till to-night, never till now,  
Did I go through a *tempest dropping fire*.  
JULIUS CÆSAR, i. 2.

WITH CORRESPONDING PASSAGES FROM

**Help Spirit.**

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STRENGTH.

The *Lord* is my *strength*, and my shield; my heart hath trusted in *Him*, and I am helped.

PSALM XXVIII.

STRIFE.

Let nothing be done through *strife*.

PHILIPPIANS, II.

It is an honour for a man to cease from *strife*.

PROVERBS, XX.

SWEAR.

Now, therefore, *swear* unto me here, by *God*, that thou wilt not deal falsely with me. And Abraham said, I will *swear*.

GENESIS, XXI.

TEMPERANCE.

Add to your faith, virtue; to virtue, knowledge; to knowledge, *temperance*; and to *temperance*, patience.

2 PETER, I.

TEMPEST OF FIRE.

And the *Lord* rained hail upon the land, and *fire* mingled with the hail, such as there was none like in the land.

EXODUS, IX.

The same day it rained *fire* and brimstone from *Heaven*.

LUKE, XVII.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

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TEMPLE.

Confusion now hath made his master-piece !  
Most *sacrilegious* murder hath broke ope  
The *Lord's anointed temple*, and stole thence  
The life o' the building.

MACBETH, II. 2.

TEMPT.

Withhold thine indignation, mighty *Heaven*,  
And *tempt* us not to bear above our power !

KING JOHN, v. 6.

THANKSGIVING.

Poor *soul* ! *God's* goodness hath been great to thee :  
Let never day nor night *unhallow'd* pass,  
But still remember what *the Lord* hath done.

2 HENRY VI. II. 1.

O upright, just, and true-disposing *God*,  
How do I *thank Thee*.

RICHARD III. IV. 4.

THOUGHTS.

My words fly up, my *thoughts* remain below ;  
Words, without *thoughts*, never to *Heaven* go.

HAMLET, III. 2.



WITH CORRESPONDING PASSAGES FROM

**Isely Spirit.**

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TEMPLE.

All the city was moved, and the people ran together :  
and they took *Paul*, and drew him out of the *Temple* ;  
and forthwith the doors were shut, and they went about  
to kill him.

ACTS, XXI.

TEMPT.

There hath no *temptation* taken you, but such as is  
common to man : but *God* is faithful, who will not suffer  
you to be *tempted* above that ye are able.

1 CORINTHIANS, X.

THANKSGIVING.

I thank *God*, whom I serve from my forefathers, with  
pure conscience, that, without ceasing, I have remem-  
brance of *thee* in my *prayers*, night and day.

2 TIMOTHY, I.

While I live will I *praise the Lord* ; yea, as long as  
I have any being, I will sing praises unto my *God*.

PSALM cxlvi.

Being enriched in every thing, to all bountifulness,  
which causeth, through us, *thanksgiving to God*.

2 CORINTHIANS, IX.

THOUGHTS.

*God* is not in all his *thoughts*.

PSALM X.

*The Lord* knoweth the *thoughts* of man.

PSALM xciv.

RELIGIOUS AND MORAL SENTENCES FROM  
**Shakespeare,**

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THRONE.

*God, and His angels, guard your sacred thrones,  
And make you long become it !*

HENRY V. I. 2.

TIME.

*To-morrow, and to-morrow, and to-morrow,  
Creeps in this petty pace from day to day,  
To the last syllable of recorded time ;  
And all our yesterdays have lighted fools  
The way to dusty death.*

MACBETH, v. 5.

TRANSGRESSION.

*Heaven, lay not my transgression to my charge !*

KING JOHN, I. 1.

TROUBLOUS WORLD.

*So part we sadly in this troublous world,  
To meet with joy in sweet Jerusalem.*

8 HENRY VI. v. 6.

TRUTH.

*Methinks, the Truth should live from age to age,  
As 'twere retail'd to all posterity,  
Even to the general all-ending day.*

RICHARD III. III. 1.

WITH CORRESPONDING PASSAGES FROM

**Isaiah XLviii.**

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THRONE.

And I heard the voice of many *angels*, round about the *Throne*.

REVELATION, v.

TIME.

A thousand *years*, in *Thy* sight, are but as *yesterday* ; all our *days* are passed away, and we spend our *years* as a tale that is told.

PSALM xc.

TRANSGRESSION.

*Blessed* is he whose *transgression* is forgiven, whose sin is covered.

PSALM xxxii.

TROUBLOUS TIMES.

From the going forth of the commandment to restore *Jerusalem* ; in threescore and two weeks it shall be built again ; the street, and the wall, even in *troubulous* times.

DANIEL, ix.

TRUTH.

*The Lord* is good : *His* mercy is everlasting, and *His* truth endureth to all generations.

PSALM c.

*The truth of the Lord* endureth for ever.

PSALM cxvii.

RELIGIOUS AND MORAL SENTENCES FROM

Shakespeare,

VAIN GLORY.

Most miserable

Is the desire that's *glorious*: *Blessed* be those,  
How mean see'er, that have their honest wills,  
Which seasons comfort.

CYMBELINE, I. 7.

VENGEANCE.

A virgin from her tender infancy,  
Chaste and immaculate in very thought:  
Whose maiden blood, thus rigorously effus'd,  
Will cry for *vengeance* at the *gates of Heaven*.

1 HENRY VI. v. 4.

VICTORY.

*God* on our side, doubt not of *victory*.

2 HENRY VI. iv. 8.

*Heaven* have *glory* for this *victory*!

1 HENRY VI. iii. 2.

I, with submissive loyalty of heart,  
Ascribe the *glory* of this *conquest* got,  
First to my *God*, and next unto your *Grace*.

1 HENRY VI. iii. 4.

*O God*, *Thy arm* was here!

And not to us, but to *Thy arm* alone,  
Ascribe we all \* \* \* take it, *God*,  
For it is only *Thine*.

HENRY V. iv. 8.

WITH CORRESPONDING PASSAGES FROM

**Holy Writ.**

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VAIN GLORY.

Let us not be desirous of *vain glory*.

GALATIANS, v.

Let nothing be done through strife or *vain glory*, but in lowliness of mind.

PHILIPPIANS, ii.

VENGEANCE.

*I, the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation.*

COMMANDMENTS.

*Avenge not yourselves ; for it is written, Vengeance is Mine.*

ROMANS, xii.

VICTORY.

*Thou hast given victory unto kings.*

PSALM cxlii.

*David stood in the midst of the ground, and defended it, and slew the Philistines, and the Lord wrought a great victory.*

2 SAMUEL, xxiii.

And he went forth *conquering* and to *conquer*.

REVELATION, vi.

O sing unto the *Lord* a new song, for *He* hath done marvellous things ; *His right hand* and *His holy arm* hath gotten *Him* the *victory*.

PSALM xviii.

RELIGIOUS AND MORAL SENTENCES FROM  
**Shakespeare,**

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VICTORY—(continued).

✓ To whom *God* will, there be the *victory* !  
§ HENRY VI. II. 5.

Sound trumpets ! let our bloody colours wave !  
And either *victory*, or else a *grave* !

§ HENRY VI. II. 2.

*O Thou*, whose captain I account myself,  
Look on my forces with a gracious eye ;  
• • • • •

Make us *Thy* ministers of chastisement,  
That we may *praise Thee* in *Thy victory* !  
RICHARD III. v. 2.

VISION.

Saw you not, even now, a *blessed troop*  
Invite me to a banquet ; whose bright faces  
Cast thousand beams upon me, like the sun ?  
They promised me *eternal happiness*.  
HENRY VIII. IV. 2.

VOWS.

This, in the name of *God*, I promise here ;  
The which, if *He* be pleas'd, I shall perform :  
• • • • •

And I will *die* a hundred thousand *deaths*,  
Ere break the smallest parcel of this *vow*.  
1 HENRY IV. III. 2.

WITH CORRESPONDING PASSAGES FROM

**Help Spirit.**

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VICTORY — (continued).

Thanks be to *God*, which giveth us the *victory*.

1 CORINTHIANS, XV.

And *the Lord* wrought a great *victory* that day.

2 SAMUEL, xxiii.

*Thine, O Lord*, is the greatness, and the power, and the *glory*, and the *victory*.

1 CHRONICLES, xxiii.

VISION.

He saw in a *vision*, about the ninth hour of the day, an *angel of God* coming to him, and saying unto him, Cornelius, thy *prayers* and thine *alms* are come up for a memorial before *God*.

ACTS, x.

VOWS.

Yea, they shall *vow* a *vow* unto the *Lord*, and perform it.

ISAIAH, xix.

Better is it that thou shouldest not *vow*, than that thou shouldest *vow* and not pay.

ECCLESIASTES, v.

RELIGIOUS AND MORAL SENTENCES FROM

Shakespeare,

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VOWS—(continued).

It is the purpose, that makes strong the *vow*;  
But *vows* to every purpose must not hold.

TROILUS AND CRESSIDA, v. 3.

✓ It is *religion*, that doth make *vows* kept.

KING JOHN, iii. 1.

'Tis not the many oaths, that make the truth;  
But the plain single *vow*, that is *vow'd* true.  
What is not *holy*, that we swear not by,  
But take the *Highest* to witness.

ALL'S WELL THAT ENDS WELL, iv. 2.

He hath given countenance to his speech,  
With almost all the *holy vows* of *Heaven*.

HAMLET, i. 3.

I have toward *Heaven* breath'd a secret *vow*,  
To live in prayer and contemplation.

MERCHANT OF VENICE, iii. 4.

WAR.

How you awake the sleeping sword of *war*,  
We charge you, in the *name of God*, take heed.

HENRY V. i. 2.

WICKEDNESS.

✓ If the *wickedness* of these men have defeated the  
law, and outrun native punishment, though they can  
outstrip men, they have no wings to fly from *God*.

HENRY V. iv. 1.



WITH CORRESPONDING PASSAGES FROM

**Thyself.**

---

VOWS—(continued).

So I will sing *praises* unto *Thy name* for ever; that I may daily perform my *vows*.

PSALM lxi.

If a man *vow* a *vow* unto the *Lord*, or swear an oath to bind his *soul* with a bond, he shall not break his word.

NUMBERS, xxx.

That mayest thou offer for a free-will offering, but for a *vow*, it shall not be accepted.

LEVITICUS, xxii.

When thou shalt *vow* a *vow* unto the *Lord thy God*, thou shalt not slack to pay it.

DEUTERONOMY, xxiii.

WAR.

Nation shall not lift up sword against nation, neither shall they learn *war* any more.

ISAIAH, ii.

WICKEDNESS.

The integrity of the upright shall guide them; but the *wicked* shall fall by his own *wickedness*.

PROVERBS, xi.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

WIDOW.

Where, then, alas ! may I complain myself? —  
To *Heaven*, the *widow's* champion and defence.

RICHARD II. i. 2.

Arm, arm, you *Heavens*, against these perjurd kings !  
A *widow* cries ; be husband to me, *Heavens* !

KING JOHN, iii. 1.

WILL OF HEAVEN.

✓ The words of *Heaven* ; — on whom it will, it will :  
On whom it will not, so ; yet still, 'tis just.

MEASURE FOR MEASURE, i. 2.

*The will of Heaven*

Be done in this, and all things !

HENRY VIII. i. 1.

This lies all within the *will of God*,  
To *Whom* I do appeal.

HENRY V. i. 2.

WISDOM.

*wisdom* ✓ *Wisdom* cries out in the streets, and no man regards it.  
1 HENRY IV. i. 2.

✓ The fool doth think he is *wise* ; but the *wise* man  
knows himself to be a fool.

AS YOU LIKE IT, v. 1.

WITCH.

Blood will I draw on thee, thou art a *witch*,  
And straightway give thy *soul* to him thou serv'st.

1 HENRY VI. i. 5.

WITH CORRESPONDING PASSAGES FROM

**Thy Will.**

---

WIDOW.

Ye shall not afflict any *widow*, or fatherless child ; if thou afflict them in anywise, and they cry at all unto *Me*, *I* will surely hear their cry.

EXODUS, xxii.

The King said unto her, What aileth thee ? and she answered, I am indeed a *widow* woman, and mine husband is dead.

2 SAMUEL, xiv.

WILL OF HEAVEN.

*He* said unto *Moses*, *I* will have mercy on whom *I* will have mercy, and *I* will have compassion on whom *I* will have compassion.

ROMANS, ix.

*Thy will* be done, as in *Heaven*, so in earth.

LUKE, xi.

He maketh intercession according to the *will of God*.

ROMANS, viii.

WISDOM.

*Wisdom* crieth without ; she uttereth her voice in the streets.

PROVERBS, i.

The way of a fool is right in his own eyes : but he that hearkeneth unto counsel is *wise*.

PROVERBS, xxii.

WITCH.

Thou shalt not suffer a *witch* to live.

EXODUS, xxii.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare,**

---

WITCHCRAFT.

Tell me what they deserve,  
That do conspire my *death* with devilish plots  
Of damned *witchcraft*.

RICHARD III. II. 4.

WOE.

Now hath my *soul* brought forth her prodigy ;  
And I, a gasping new-deliver'd mother,  
Have *woe to woe*, sorrow to sorrow join'd.

RICHARD II. II. 2.

WORLD.

Would I were dead ! if *God's* good will were so :  
For what is in this *world* but grief and *woe* ?

8 HENRY VI. II. 5.

WORLD'S DISSOLUTION.

The cloud-capt towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, *all which it inherit, shall dissolve* ;  
And, like this insubstantial pageant faded,  
Leave not a rack behind.

TEMPEST, IV. 1.

WITH CORRESPONDING PASSAGES FROM

## **Holy Writ.**

---

### WITCHCRAFT.

He used enchantments and used *witchcraft*, and dealt with familiar spirits and with *wizards*; he wrought much evil in the sight of *the Lord*.

2 CHRONICLES, xxxiii.

### WOE.

Who hath *woe*? who hath sorrow? who hath contentions? who hath wounds without cause?

PROVERBS, xxiii.

### WORLD.

He that hateth his life in this *world*, shall keep it unto life eternal.

JOHN, xii.

### WORLD'S DISSOLUTION.

The *Heavens* shall pass away with a great noise, and the *elements shall melt* with fervent heat, the *earth* also, and the *works that are therein*, shall be burned; for the *Heavens*, being on fire, shall be dissolved, and the *elements shall melt*.

2 PETER, iii.

In concluding this part of the compilation of Shakespeare's Religious Sentences, we cannot avoid expressing the indulged hope, that our readers will feel with us a gratified surprise, that so many passages, embellishing his works, should have been found so conformable to the Holy Scriptures. They present incontestable proofs that he was fully read in Holy Writ, and that his mind was most sensibly imbued with the sublimity and hallowed character of the Sacred Writings.

In contemplating the diversity of Shakespeare's genius, it is delightful to behold him, while depicting the sublunary scenes of human life in all its various shades, exhorting us, at the same time, to look up with adoration to the Omnipotent Creator of the Universe.

We now proceed to submit some further extracts from the works of Shakespeare, of a similar description to the preceding, but not accompanied with corresponding passages from Scripture ; thus showing how copiously he drew from the pure source of his own all-gifted mind sentences of high morality and true religion.

These we have placed under the respective heads of GOD, HEAVEN, DEATH, SOUL, PRAYER, HOLY, SACRAMENT, and WAR, in order to give a defined arrangement of the subjects, and to show in what a pure religious sense he treats and considers each.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

GOD.

*Just*  
✓ Since *God* so graciously hath brought to light  
This dangerous treason, lurking in our way,  
Then, forth, dear countrymen; let us deliver  
Our puissance into the *hand of God*.

HENRY V. II. 2.

*Just*  
So just is *God*, to right the innocent.

RICHARD III. I. 3.

*Lord!* we know what we are, but know not what we  
may be.

HAMLET, IV. 5.

*Retribution*  
*Answer* O *God*, which this blood mad'st, revenge his *death!*  
Either *Heaven*, with lightning, strike the murderer dead,  
Or, *Earth*, gape open wide, and eat him quick.

RICHARD III. I. 2.

*Love*  
What is your grace's pleasure? —  
Even that, I hope, which pleaseth *God* above,  
And all good men.

RICHARD III. III. 7.

This, in the name of *God*, I promise here.

1 HENRY IV. III. 2.



RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

Pray *God* he keep his oath.

TWELFTH NIGHT, III. 4.

I' the name of *God*,  
Your pleasure be fulfill'd !

HENRY VIII. II. 4.

*God* forbid any malice should prevail !  
• • • • •

Pray *God*, he may acquit him of suspicion !

2 HENRY VI. III. 2.

*God* be thanked for prevention ;  
Which I in sufferance heartily will rejoice,  
Beseeching *God*, and you, to pardon me.  
• • • • •

*Pardon*

*God* quit you in *His* mercy !

HENRY V. II. 2.

*God* above deal between thee and me !

MACBETH, IV. 3.

I rather do beseech you pardon me,  
Who, earnest in the service of my *God*,  
Neglect the visitation of my friends.

RICHARD III. III. 7.

Cold news, Lord Somerset ; but *God's* will be done !

2 HENRY VI. III. 1.

But Warwick, after *God*, thou set'st me free ;  
And chiefly, therefore, I thank *God*, and thee ;  
*He* was the *Author*, thou the instrument.

*Answer*

*Answer*

2 HENRY VI. IV. 6.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

*God* defend the right !

LOVE'S LABOUR'S LOST, I. 1.

*religious*  
*God* will revenge it ; whom I will importune,  
With earnest *prayers*, all to that effect.

RICHARD III. II. 2.

*moral sense*  
*indignation*  
*God* is much displeas'd,  
That you take with unthankfulness *His* doing.

RICHARD III. II. 2.

*introduction*  
Be patient yet. —  
I will, when you are humble ; nay, before,  
Or *God* will punish me.

HENRY VIII. II. 4.

Thy wife is proud : she holdeth thee in awe,  
More than *God*, or religious churchmen may.

1 HENRY VI. I. 1.

That he is *dead*, good Warwick, 'tis too true ;  
But how he died, *God* knows.

2 HENRY VI. III. 2.

For love of *God*, forbear him.

HAMLET, V. 1.

*Ornamentation*  
Proffers, not took, reap thanks for their reward.  
Inspired merit, so by breath is barr'd :  
It is not so with *Him*, that *all things* knows,  
As 'tis with us, that square our guess by shows ;  
But most it is presumption in us, when  
The help of *Heaven* we count the act of men.

ALL'S WELL THAT ENDS WELL, II. 1.

RELIGIOUS AND MORAL SENTENCES FROM

Shakespeare.

Cancel his bond of life, dear *God*, I pray !

RICHARD III. iv. 4.

If *God* will be avenged for the deed,  
O, know you, that *He* doth it publicly ;  
*He* needs no indirect nor lawless course  
To cut off those that have offended *Him* !

RICHARD III. i. 4.

*God* be wi' you ; fare you well.

HAMLET, ii. 1.

*God* grant, we never may have need of you !

RICHARD III. i. 2.

Both to defend my loyalty and truth,  
To *God*, my king, and my succeeding issue.

RICHARD II. i. 2.

*God*, the best maker of all marriages,  
Combine your hearts in one.

HENRY V. v. 2.

*God* take King Edward to *His* mercy,  
And leave the world for me to bustle in.

RICHARD III. i. 1.

We are in *God's* hand, brother, not in theirs.

HENRY V. iii. 4.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

id of God  
praises

More needs she the divine than the physician. —  
*God, God, forgive us all !*

MACBETH, v. 1.

You know your places ; *God* be with you all !

HENRY V. iv. 2.

In the name of *God*,  
How comes it, then, that thou art call'd a king,  
When living blood doth in these temples beat,  
Which owe the crown that thou o'er-masterest ?

KING JOHN, ii. 1.

We thought ourself thy lawful king :

If we be not, show us the *hand of God*  
That hath dismiss'd us from our stewardship.

RICHARD II. iii. 2.

we

*God* bless thee, and put meekness in thy breast,  
Love, charity, obedience, and true duty.

RICHARD III. ii. 2.

O pity, *God*, this miserable age !  
Erroneous, mutinous, and unnatural !

3 HENRY VI. ii. 5.

very  
very

O upright, just, and true-disposing *God*,  
How do I thank *Thee* !

RICHARD III. iv. 4.

RELIGIOUS AND MORAL SENTENCES FROM  
**Shakespeare.**

---

A hell-hound, that doth hunt us all to death : —

That foul defacer of *God's* handy-work.

RICHARD III. iv. 4.

O, triumph not in my woes ;

*God* witness with me, I have wept for thine !

RICHARD III. iv. 4.

*God* (if *Thy* will be so),

Enrich the time to come with smooth-fac'd pence,  
With smiling plenty, and fair prosperous days !

RICHARD III. v. 4.

*God* forbid,

That you should fashion, wrest, or bow your reading,  
Or nicely charge your understanding *soul*  
With opening titles miscreant, whose right  
Suits not in native colours with the truth.

HENRY V. i. 2.

*O God ! O God !* that e'er this tongue of mine,  
That laid the sentence of dread banishment  
On yon proud man, should take it off again  
With words of sooth !

RICHARD II. iii. 2.

Now *God in Heaven* forbid !

RICHARD II. ii. 2.

*O God*, what mischiefs work the wicked ones ;  
Heaping confusion on their own heads thereby !

2 HENRY VI. ii. 1.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

*rep  
penit* *for*  
*O God!* forgive my sins, and pardon thee !  
3 HENRY VI. v. 6.

If he do fear *God*, he must necessarily keep peace.  
MUCH ADO ABOUT NOTHING, II. 2.

Nor *God*, nor I, delight in perjur'd men.  
LOVE'S LABOUR'S LOST, v. 2.

*re  
v  
re  
re*  
O, forbid it, *God*,  
That in a *Christian* climate, *souls* refined  
Should shew so heinous, black, obscene a deed !  
RICHARD II. iv. 1.

*God* hath blessed you with a good name.  
MUCH ADO ABOUT NOTHING, III. 2.

O Warwick, I do bend my knee with thine,  
And, in this vow, do chain my *soul* to thine ; —  
And, ere my knee rise from the earth's cold face,  
I throw my hands, mine eyes, my heart to *Thee*,  
*Thou* setter-up and plucker-down of kings !  
Beseeching *Thee*, — if with *Thy will* it stands,  
That to my foes this body must be prey, —  
Yet that *Thy brazen gales of Heaven* may ope,  
And give sweet passage to my sinful *soul* ! —  
Now, lords, take leave, until we meet again,  
Where e'er it be, in *Heaven*, or on earth.  
3 HENRY VI. II. 2.

RELIGIOUS AND MORAL SENTENCES FROM  
*Shakespeare.*

---

*Great God, how just art Thou!*

2 HENRY VI. v. 1.

Let us be back'd with *God*, and with the *sens*,  
Which *He* hath given for fence impregnable;  
And with their helps only defend ourselves.

2 HENRY VI. iv. 1.

I say no more than truth, so help me *God!*

2 HENRY VI. iii. 1.

Serve *God*, love me, and mend.

MUCH ADO ABOUT NOTHING, v. 2.

*God* give your graces both  
A happy and a joyful time of day!

RICHARD III. iv. 1.

Who hath not heard it spoken,  
How deep you were within the *books of God?*

2 HENRY IV. iv. 2.

*O God! O God!*

How weary, stale, flat, and unprofitable.

**HEAVEN.**

O let me not be mad, not mad, sweet *Heaven* !  
Keep me in temper : I would not be mad !

KING LEAR, i. 5.

*Heaven* ! be *Thou* gracious to none alive,  
If Salisbury wants mercy at *Thy hands*.

1 HENRY VI. i. 4.

Tarry, dear cousin,  
✓ My *soul* shall thine keep company to *Heaven* :  
Tarry, sweet *soul*, for mine ; then fly a-breast :  
As, in this glorious and well-foughten field,  
We kept together in our chivalry !

HENRY V. iv. 6.

His actions show much like to madness : pray *Heaven*,  
his wisdom be not tainted.

MEASURE FOR MEASURE, iv. 4.

O, help him, you sweet *Heavens* !  
• • • • •

*Heavenly Powers* ! restore him.

HAMLET, iii. 1.



RELIGIOUS AND MORAL SENTENCES FROM  
**Shakespeare.**

---

Though thy speech doth fail,  
One eye thou hast, to look to *Heaven* for grace :  
The sun with one eye vieweth all the world.

1 HENRY VI. I. 4.

But, for the certain knowledge of that truth,  
I put you o'er to *Heaven*. —

• • • • •  
*Heaven* guard my mother's honour.

KING JOHN, I. 1.

O, upon my knee,  
Made hard by kneeling, I do pray to thee.

• • • • •  
Alter not the doom,  
Fore-thought by *Heaven*.

KING JOHN, III. 1.

When thou fall'st (as *God* forbid the hour !)  
Must Edward fall ; which peril *Heaven* forefend.

3 HENRY VI. II. 1.

Pray *Heaven* he sound not my disgrace. —  
*God*, turn their hearts !

HENRY VIII. V. 2.

Allow not nature more than nature needs.

• • • • •  
You *Heavens*, give me that patience, patience I need !

KING LEAR, II. 4.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

Woe above woe ! grief more than common grief !  
O, that my death would stay these ruthful deeds ! —  
O, pity, pity, gentle *Heaven*, pity !

8 HENRY VI. II. 5.

This gate  
Instructs you how to adore the *Heavens* ; and bows you  
To morning's holy office : —  
Good morrow to the sun. Hail, thou fair *Heaven* !  
CYMBELINE, III. 2.

*Overfascination*  
Shall we serve *Heaven*  
With less respect than we do minister  
To our gross selves ?

MEASURE FOR MEASURE, II. 2.

*Learned  
incomplete*  
✓ O, but man ! proud man !  
Drest in a little brief authority ;  
Most ignorant of what he's most assur'd,  
Plays such fantastic tricks before *high Heaven*,  
As make the *angels* weep.

MEASURE FOR MEASURE, II. 2.

Flow, flow, you *Heavenly blessings*, on her.

CYMBELINE, III. 5.

*Heaven* be the record to my speech !  
In the devotion of a subject's love.

\* \* \* \*

*Answer*  
✓ For what I speak,  
My body shall make good upon this earth,  
Or my *divine soul* answer it in *Heaven*.

RICHARD II. I. 1.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

And weep ye now, seeing she is advanc'd  
Above the clouds, as high as *Heaven* itself?

*Conceit for me*

ROMEO AND JULIET, IV. 5.

*Heaven*, in thy good cause, make thee prosperous.

RICHARD II. I. 2.

Sweet rest to his *soul*! —

Fly, lords, and save yourselves; for Warwick bids  
You all farewell, — to meet again in *Heaven*.

*Swift  
conclusion*

3 HENRY VI. V. 2.

Now, *Heaven* help him!

KING LEAR, III. 7.

'Would I had met my dearest foe in *Heaven*  
Or ever I had seen that day.

HAMLET, I. 2.

Who ever knew the *Heavens* menace so?

JULIUS CAESAR, I. 3.

For myself, to *Heaven* I do appeal,  
How I have lov'd my king, and commonweal.

2 HENRY VI. II. 1.

First, methought,  
I stood not in the smile of *Heaven*.

HENRY VIII. II. 4.

Hark! hark! the lark at *Heaven's* gate sings.

CYMBELINE, II. 2.

RELIGIOUS AND MORAL SENTENCES FROM  
**Shakespeare.**

---

Can we outrun the *Heavens* ?

2 HENRY VI. v. 2.

Give place ; by *Heaven*, thou shalt rule no more  
O'er him, whom *Heaven* created for thy ruler !

2 HENRY VI. v. 1.

So defend thee *Heaven*, and thy valour !

RICHARD II. i. 8.

*Heaven* has an end in all.

HENRY VIII. ii. 1.

O *Heavens* ! that this treason were not, or not I the  
detector.

KING LEAR, iii. 6.

Each day still better other's happiness ;  
Until the *Heavens* \* \* \* \*  
Add an *immortal* title to your crown.

RICHARD II. i. 1.

*The King of Heaven* forbid, our lord the King  
Should so with civil and uncivil arms  
Be rush'd upon !

RICHARD II. iii. 2.

Then is there mirth in *Heaven*,  
When earthly things made even  
Atone together.

AS YOU LIKE IT, v. 4.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

As false, by *Heaven*, as *Heaven* itself is true. ✓

RICHARD II. iv. 1.

All the stor'd vengeance of *Heaven* fall  
On her ! ✓

KING LEAR, ii. 4.

Who comes here ? — O *Heavens* !

KING LEAR, ii. 4.

*Heaven* mend all ! ✓

CYMBELINE, v. 5.

I charge thee,  
As *Heaven* shall work in me for thine avail,  
To tell me truly.

ALL'S WELL THAT ENDS WELL, i. 3.

The *Heavens* speed thee in thine enterprise.

JULIUS CAESAR, ii. 4.

The will of *Heaven* ✓ *the report of the*

Be done in this, and all things.

HENRY VIII. i. 1.

In that hope, I throw mine eyes to *Heaven*, ✓ *Secure*  
Scorning whate'er you can afflict me with.

3 HENRY VI. i. 4.

See what *Heaven* can do ! ✓ *the*

PERICLES,

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

✓ This sorrow's *Heavenly* ;  
It strikes, where it doth love.

OTHELLO, v. 2.

What if this cursed hand  
Were thicker than itself with brother's blood ?  
Is there not rain enough in the sweet *Heavens*,  
To wash it white as snow ?

HAMLET, III. 2.

If that the *Heavens* do not their visible spirits  
Send quickly down, to tame these vile offences,  
Humanity must perforce prey on itself.

KING LEAR, IV. 2.

*O Heavens !* can you hear a good man groan,  
And not relent, or not compassion him ?

TITUS ANDRONICUS, IV. 1.

I here protest, in sight of *Heaven*,  
And by the hope I have of *Heavenly bliss*,  
That I am clear from this misdeed.

3 HENRY VI. III. 2.

To us, the imagin'd voice of *God* himself ;  
The very opener, and intelligencer,  
Between the grace, the sanctities of *Heaven*,  
And our dull workings.

2 HENRY IV. IV. 2.

RELIGIOUS AND MORAL SENTENCES FROM  
**Shakespeare.**

---

O *Heaven* ! were man  
But constant, he were perfect : That one error  
Fills him with faults ; makes him run through all sins :  
\* \* \* \* \*  
Bear witness, *Heaven* !

TWO GENTLEMEN OF VERONA, v. 4.

The *Heavens* do low'r upon you, for some ill ;  
Move them no'more, by crossing *their high will*.  
ROMEO AND JULIET, iv. 5.

*Heaven* and yourself  
Had part in this fair maid ; now *Heaven* hath all ;  
Your part in her you could not keep from *death* ;  
But *Heaven* keeps *His* part in *eternal life*.  
ROMEO AND JULIET, iv. 5.

Though usurpers sway the rule awhile,  
Yet *Heavens* are just, and time suppresseth wrongs.  
3 HENRY VI. iii. 2.

Even in that was *Heaven* ordinant.  
HAMLET, v. 2.

His grandam's wrongs, and not his mother's shames,  
Draw those *Heaven*-moving pearls from his poor eyes,  
Which *Heaven* shall take in nature of a fee ;  
Ay, with these crystal beads, *Heav'n* shall be brib'd  
To do him justice.

KING JOHN, ii. 1.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

Wherefore did you so much tempt the *Heavens*?  
It is the part of men to fear and tremble.

JULIUS CAESAR, I. 2.

So much my conscience whispers in your ear:  
Which none but *Heaven*, and you, and I, shall hear.

KING JOHN, I. 1.

*Heaven* hath a hand in these events,  
To whose high will we bound our calm contents.

RICHARD II. v. 2.

At his touch,  
Such sanctity hath *Heaven* given his hand,  
They presently amend.

MACBETH, iv. 2.

He delivers you,  
From this earth's thralldom, to the joys of *Heaven*.

RICHARD III. I. 4.

*Richard III.*  
O, he was gentle, mild, and virtuous!  
The fitter for the *King of Heaven*, that hath him.

RICHARD III. I. 2.

He is in *Heaven*, where thou shalt never come.

RICHARD III. I. 2.



RELIGIOUS AND MORAL SENTENCES FROM  
*Shakespeare.*

---

He gave his honours to the world again,  
His blessed part to *Heaven*, and slept in peace.  
HENRY VIII. iv. 2.

His words are bonds, his oaths are oracles ;  
His love sincere, his thoughts immaculate ;  
His heart as far from fraud, as *Heaven* from earth.  
TWO GENTLEMEN OF VERONA, ii. 7.

With his strong arms  
He fastened on my neck, and bellow'd out  
As he'd burst *Heaven*.  
KING LEAR, v. 3.

Thou, out of *Heaven's* benediction com'st,  
To the warm sun !  
KING LEAR, ii. 2.

*Heaven* hath infus'd them with these spirits,  
To make them instruments of fear, and warning.  
JULIUS CAESAR, i. 2.

*Heaven's* bounty towards him might  
Be us'd more thankfully.  
CYMBELINE, i. 7.

We'll both together lift our heads to *Heaven*,  
And never more abase our sight so low,  
As to vouchsafe one glance unto the ground.  
2 HENRY VI. i. 2.

RELIGIOUS AND MORAL SENTENCES FROM  
**Shakespeare.**

---

I will keep her ignorant of her good,  
To make her *Heavenly* comforts of despair.  
MEASURE FOR MEASURE, IV. 2.

He that parts us, shall bring a brand from *Heaven*,  
And fire us hence.  
KING LEAR, V. 2.

*Heaven*, and my conscience, knows  
Thou didst unjustly banish me.  
CYMBELINE, III. 2.

When I am in *Heaven*, I shall desire  
To see what this child does, and praise *my Maker*.  
HENRY VIII. V. 4.

Taint not thy mind, nor let thy soul contrive  
Against thy mother aught; leave her to *Heaven*.  
HAMLET, I. 5.

His greatness was no guard,  
To bar *Heaven's* shaft; but sin had his reward.  
PERICLES, II. 4.

So smile the *Heavens* upon this *holy act*.  
ROMEO AND JULIET, II. 6.

Now, lords, if *Heaven* doth give successful end  
To this debate, that bleedeth at our doors;  
We will our youth lead on to higher fields,  
And draw no swords but what are *sanctify'd*.  
3 HENRY IV. IV. 4.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

My words fly up, my thoughts remain below :  
Words without thoughts never to *Heaven* go.

HAMLET, III. 2.

This judgment of the *Heavens*, that makes us tremble,  
Touches us not with pity.

KING LEAR, V. 2.

Expose thyself to feel what wretches feel ;  
That thou may'st shake the superflux to them,  
And shew the *Heavens* more just.

KING LEAR, III. 4.

Commend me to his grace ;  
And, if he speak of Buckingham, pray tell him,  
You met him half in *Heaven*.

HENRY VIII. II. 1

The means, that *Heaven* yields, must be embrac'd,  
And not neglected ; else, if *Heaven* would,  
And we will not, *Heaven's* offer we refuse ;  
The proffer'd means of succour and redress.

RICHARD II. III. 2.

Adieu, and take thy praise with thee to *Heaven* !  
Thy ignominy sleep with thee in thy grave,  
But not remember'd in thy epitaph !

1 HENRY IV. V. 4.

O, who shall believe,  
But you misuse the reverence of your place ;  
Employ the countenance and grace of *Heaven*,  
As a false favourite doth his prince's name,  
In deeds dishonourable ?

2 HENRY IV. IV. 2.

The cross blue lightning seem'd to open  
The breast of *Heaven*.

JULIUS CÆSAR, I. 2.

RELIGIOUS AND MORAL SENTENCES FROM

Shakespeare.

Put we our quarrel to the *will of Heaven* ;  
*Who*, when *He* sees the hours ripe on earth,  
Will rain hot vengeance on offenders' heads.

RICHARD II. i. 2.

Then I confess,  
Here on my knee, before *high Heaven* and you,  
That before you, and next unto *high Heaven*,  
I love your son !

ALL'S WELL THAT ENDS WELL, i. 2.

Were it not good, your grace could fly to *Heaven* ?  
The *treasury of everlasting joy*.

2 HENRY VI. ii. 1.

If sanctimonious ceremonies  
With full and *holy rite* be minister'd,  
Then sweet aspersions shall the *Heavens* let fall,  
To make this contract grow.

TEMPEST, iv. 1.

Father cardinal, I have heard you say,  
That we shall see and know our friends in *Heaven* :  
If that be true, I shall see my boy again ;  
For, since the birth of *Cain*, the first male child,  
To him that did but yesterday suspire,  
There was not such a gracious creature born.

And so he'll die ; and, rising so again,  
When I shall meet him in the *court of Heaven*  
I shall not know him.

KING JOHN, iii. 4.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakspeare.**

---

Brief as the lightning in the collied night,  
That, in a spleen, unfolds both *Heaven* and earth.

MIDSUMMER NIGHT'S DREAM, I. 1.

Thou, whom I from meaner form  
Have bench'd, and rear'd to worship ; who may'st see,  
Plainly as *Heaven* sees earth, and earth sees *Heaven*,  
How I am galled.

WINTER'S TALE, I. 2.

Nor *Heaven*, nor earth, have been at peace to-night.

JULIUS CÆSAR, II. 2.

A serving-man proud in heart and mind ; \* \* \*  
That swore as many oaths as I spake words, and broke  
them in the sweet face of *Heaven*.

KING LEAR, III. 4.

For *Heaven's* sake, Hubert, let me not be bound !  
And I will sit as quiet as a lamb.

KING JOHN, IV. 1.

O, *Heaven* ! — I thank you, Hubert.

KING JOHN, IV. 1.

There is no malice in this burning coal ;  
The breath of *Heaven* hath blown his spirit out,  
And strew'd repentant ashes on his head.

KING JOHN, IV. 1.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

By *Heaven*, lady, you shall have no cause  
To curse the fair proceedings of this day.

KING JOHN, iii. 1.

What you bid me undertake,  
Though that my death were adjunct to my act,  
By *Heaven*, I'd do't!

KING JOHN, iii. 2.

A thousand businesses are brief in hand,  
And *Heaven* itself doth frown upon the land.

KING JOHN, iv. 2.

To guard a title that was rich before,  
To gild refined gold, to paint the lily,  
To throw a perfume on the violet,  
To smooth the ice, or add another hue  
Unto the rainbow, or with taper-light  
To seek the beauteous eye of *Heaven* to garnish,  
Is wasteful, and ridiculous excess.

KING JOHN, iv. 2.

I do think that you might pardon him,  
And neither *Heaven*, nor man, grieve at the mercy.

MEASURE FOR MEASURE, ii. 2.

Sure, one of you does not serve *Heaven* well.

MERRY WIVES OF WINDSOR, iv. 2.

RELIGIOUS AND MORAL SENTENCES FROM  
**Shakespeare.**

---

I cannot tell  
What *Heaven* hath given him, let some graver eye  
Pierce into that; but I can see his pride  
Peep through each part of him.

HENRY VIII. I. 1.

Therefore doth *Heaven* divide  
The state of man in divers functions.

HENRY V. I. 2.

To sing *Heaven's* praise with such an earthly tongue.  
POKMA.

Now, afore *Heaven*, 'tis shame such wrongs are borne.  
RICHARD II. II. 1.

Can judge as fitly of his worth,  
As I can of those mysteries which *Heaven*  
Will not have earth to know.

CORIOLANUS, IV. 2.

The *grace of Heaven*,  
Before, behind thee, and on every hand,  
Enwheel thee round!

OTHELLO, II. 1.

Fare you well!  
Hereafter, in a *better world* than this, *1600*  
I shall desire more love and knowledge of you.  
AS YOU LIKE IT, I. 2.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

I conjure thee, as thou believ'st  
There is another *comfort* than this world.

MEASURE FOR MEASURE, v. 1.

Virtue preserv'd from fell destruction's blast,  
Led on by *Heaven*, and crown'd with joy at last.

PERICLES, v. 2.

Swear, by the duty that you owe to *Heaven*,  
To keep the oath that we administer.

RICHARD II. 1. 2.

*Heaven's* is the quarrel; for *Heaven's* substitute,  
*His* deputy anointed in *His* sight,  
Hath caus'd his death: the which, if wrongfully,  
Let *Heaven* revenge.

RICHARD II. 1. 2.

The plants look up to *Heaven*, from whence  
They have their nourishment.

PERICLES, 1. 2.

Too much honour;  
O, 'tis a burden — 'tis a burden,  
Too heavy for a man that hopes for *Heaven*.

HENRY VIII. iii. 2.



RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

I have an oath in *Heaven* : ✓  
Shall I lay perjury upon my *soul*?  
MERCHANT OF VENICE, IV. 1.

Canst thou dispense with *Heaven* for such an oath?  
2 HENRY VI. V. 1.

Like to the lark, at break of day arising  
From sullen earth, sings hymns at *Heaven's gate*.  
SONNET XXIX.

DEATH.

I have hope to live, and am prepared to *die*. —  
Be absolute for *death* ; either *death*, or life,  
Shall thereby be the sweeter.

MEASURE FOR MEASURE, III. 1.

✓ The weariest and most loathed worldly life,  
That age, ache, penury, and imprisonment  
Can lay on nature, is a paradise  
To what we fear of *death*.

MEASURE FOR MEASURE, III. 1.

✓ Just *Death*, kind umpire of men's miseries,  
With sweet enlargement, doth dismiss me hence.

1 HENRY VI. II. 5.

Make haste, the hour of *death* is expiate.

• • • • •

Let us here embrace :

Farewell, until we meet again in *Heaven*.

RICHARD III. III. 2.

✓ Our purposes *God* justly hath discover'd ;  
And I repent my fault, more than my *death* ;

• • • • •

Although my body pay the price of it.

HENRY V. II. 2.

RELIGIOUS AND MORAL SENTENCES FROM  
**Shakespeare.**

---

Fly, father, fly! for all your friends are fled;

Away! — for *Death* doth hold us in pursuit.

3 HENRY VI. II. 3.

Why, what is pomp, rule, reign, but earth and dust?

And, live we how we can, yet *die* we must.

3 HENRY VI. v. 2.

Your *death*,

The taste whereof, *God of His mercy* give you  
Patience to endure.

HENRY V. II. 2.

*Death* makes no conquest of this conqueror;

For now he lives in fame, though not in life.

RICHARD III. III. 1.

Here, on my knee, I beg *mortality*,

Rather than life preserv'd with infamy.

1 HENRY VI. IV. 5.

Art thou gone too? All comfort go with thee!

For none abides with me: — my joy is *death*:

*Death*, at whose name I oft have been afraid,

Because I wish'd this world's eternity.

2 HENRY VI. II. 4.

O, I could prophesy,

But that the earthy and cold hand of *Death*

Lies on my tongue.

1 HENRY IV. v. 4.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

Which I had rather seal with my *death*, than repeat  
over to my shame.

MUCH ADO ABOUT NOTHING, V. 1.

Tell me what blessings I have here alive,  
That I should fear to *die*?

WINTER'S TALE, III. 2.

Mercutio's *dead*:

✓ That gallant *spirit* hath aspir'd the clouds.

Mercutio's *soul*

✓ Is but a little way above our heads;  
Staying for thine to keep him company.

ROMEO AND JULIET, III. 1.

What's yet in this,

✓ That bears the name of life? Yet in this life  
Lie hid more thousand *deaths*: yet *death* we fear.

MEASURE FOR MEASURE, III. 1.

✓ Grim *Death*, how foul and loathsome is thine image.

TAMING OF THE SHREW, I. 1.

Thus ready for the way of life or *death*,  
I wait the sharpest blow.

PERICLES, I. 1.

✓ *Death*, as the *Psalmist* saith, is certain to all:  
All shall *die*.

2 HENRY IV. III. 2.

1  
IOUS AND MORAL SENTENCES FROM  
**Shakespeare.**

---

...nce that traitor from our sight,  
his *death*, we do perceive his guilt :  
... *God*, in justice, hath reveal'd to us  
The truth and innocence of this poor fellow.  
2 HENRY VI. II. 3.

O sleep, thou art a *death* : dull upon her !  
And be her sense a *death* : monument,  
Thus in a chape  
CYMBELINE, II. 2.

They have said their *p* ... and they stay for *death*. ✓  
HENRY V. IV. 2.

Smile, gentle *Heaven* ! or strike, ungentle *Death* ;  
For this world frowns.

3 HENRY VI. II. 3.

Make peace with *God*, for you must *die*. *2000 1/2*

RICHARD III. I. 4.

*Death*, having prey'd upon the outward parts,  
Leaves them insensible : and his siege is now  
Against the mind, the which *he* pricks and wounds. ✓

KING JOHN, V. 7.

I repent :  
There is no sure foundation set in blood ; ✓  
No certain life achiev'd by others' *death*.

KING JOHN, IV. 2.

RELIGIOUS AND MORAL SENTENCES FROM

*Shakespeare.*

---

We cannot hold *mortality's* strong hand —  
\* \* \* \*

Think you, I bear the shears of destiny ?  
Have I commandment on the pulse of *life* ?

KING JOHN, IV. 2.

And, when old Time shall lead him to his *end*,  
Goodness and he fill up one monument.

HENRY VIII. II. 1.

*God* knows, how long it is I have to live :  
And it has pleas'd *Him* that three times to-day  
You have defended me from imminent *death*.

2 HENRY VI. V. 3.

✓ 'Tis a vile thing to *die*,  
When men are unprepar'd, and look not for it.  
RICHARD III. III. 2.

Come, lead me to the block, bear him my head :  
They smile at me, who shortly shall be *dead*.  
RICHARD III. III. 4.

✓ Of all the wonders that I yet have heard,  
It seems to me most strange that men should fear :  
Seeing that *death*, a necessary end,  
Will come, when it will come.

JULIUS CÆSAR, II. 2.

✓ This fell sergeant, *Death*, is strict in his arrest.  
HAMLET, V. 2.

RELIGIOUS AND MORAL SENTENCES FROM

Shakespeare.

---

Bear from hence his *body*,  
And mourn you for him : let him be regarded  
As the most noble *corse*, that ever herald  
Did follow to his *urn*.

CORIOLANUS, V. 5.

Those whom you curse,  
Have felt the worst of *Death's* destroying wound,  
And lie full low, grav'd in the hollow ground.

RICHARD II. III. 2.

According to his virtue let us use him,  
With all respect and rites of *burial*.  
Within my tent his *bones* to-night shall lie,  
Most like a soldier, order'd honourably.

JULIUS CAESAR, V. 2.

For *Heaven's* sake, let us sit upon the ground,  
And tell sad stories of the *death* of kings.

RICHARD II. III. 2.

For within the hollow crown,  
That rounds the mortal temples of a king,  
Keeps *Death* his court ; and there the antic sits,  
Scoffing his state, and grinning at his pomp ;  
Allowing him a breath, a little scene,  
To monarchise.

RICHARD II. III. 2.

RELIGIOUS AND MORAL SENTENCES FROM  
**Shakespeare.**

---

To *die*, is to be banish'd from myself.

TWO GENTLEMEN OF VERONA, III. 1.

✓ He that cuts off twenty years of life,  
Cuts off so many years of fearing *death*.

JULIUS CÆSAR, III. 1.

✓ By medicine, life may be prolong'd, yet *Death*  
Will seize the doctor too.

CYMBELINE, V. 5.

✓ *Death* lies on her, like an untimely frost  
Upon the sweetest flower of all the field.

ROMEO AND JULIET, IV. 5.

These eyes, that now are dimm'd with *death's* black veil,  
Have been as piercing as the mid-day sun.

3 HENRY VI. V. 2.

Dar'st thou *die*?

✓ The sense of *death* is most in apprehension.

MEASURE FOR MEASURE, III. 1.

Where art thou, *Death*?

Come hither, come! come, come, and take a queen.

ANTONY AND CLEOPATRA, V. 2.

✓ *Good night*, sweet prince;  
And flights of *angels* sing thee to thy *rest*!

HAMLET, V. 2.



RELIGIOUS AND MORAL SENTENCES FROM

*Shakespeare.*

---

Nothing can we call our own, but *death*,  
And that small model of the barren earth,  
Which serves as paste and cover to our bones.

RICHARD II. III. 2.

Though *death* be poor, it ends a mortal woe.

RICHARD II. II. 1.

So, now prosperity begins to mellow,  
And drop into the rotten mouth of *Death*.

RICHARD III. IV. 4.

*Death* remember'd, should be like a mirror,  
Who tells us, life's but breath; to trust it, error.

PERICLES, I. 1.

He should the bearers put to sudden *death*.

HAMLET, V. 2.

To whom he gave these words, — "O father Abbot,  
An old man, broken with the storms of state,  
Is come to lay *his weary bones* among ye;  
Give him a *little earth* for charity!"  
So went to bed: where eagerly his sickness  
Pursu'd him still; and, three nights after this,  
About the hour of eight (which he himself  
Foretold should be *his last*), full of repentance,  
Continual meditations, tears, and sorrows,  
He gave his honours to the world again,  
His blessed part to *Heaven*, and *slept in peace*.

HENRY VIII. IV. 2.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakspeare.**

---

Ambition's *debt* is paid !

•       •       •       •       •

Dost thou lie so low ?  
Are all thy conquests, glories, triumphs, spoils,  
Shrunk to *this little measure* ?

JULIUS CÆSAR, III. 1.

O, let the vile world end,  
And the premised flames of the *last day*,  
Knit earth and *Heaven* together !

2 HENRY VI. v. 2.

My grief  
Stretches itself beyond the hour of *death*.

2 HENRY IV. iv. 4.

✓ His overthrow heap'd happiness upon him ;  
For then, and not till then, he felt himself,  
And found the blessedness of being little :  
And, to add greater honours to his age  
Than man could give him, he *died, fearing God*.  
HENRY VIII. iv. 2.

Even this night, — whose black contagious breath  
Already smokes about the burning crest  
Of the old, feeble, and day-wearied sun, —  
Even this ill night, your breathing *shall expire*.

KING JOHN, v. 4.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

Nothing in his life  
Became him like the leaving it: he *died*  
As one that had been studied in his *death*.

MACBETH, I. 4.

Art thou so bare, and full of wretchedness, ✓  
And fear'st to *die*?

ROMEO AND JULIET, V. 1.

*Death,*  
\* \* \* \*

Thou hate and terror to prosperity!

KING JOHN, III. 4.

Can vengeance be pursu'd further than *death*?

ROMEO AND JULIET, V. 2.

How oft, when men are at the point of *death*, ✓  
Have they been merry! which their keepers call  
A lightning before *death*.

ROMEO AND JULIET, V. 2.

Guard it, I pray thee, with a lurking adder;  
Whose double tongue may with a mortal touch  
Throw *death* upon thy sovereign's enemies.

RICHARD II. III. 2.

To wash your blood  
From off my hands, here, in the view of men,  
I will unfold some causes of your *death*.

RICHARD II. III. 1.

**Shakespeare.**

---

Woe, destruction, ruin, loss, decay ;  
The worst is *death*, — and *Death* will have his day.  
RICHARD II. III. 2.

See them deliver'd over  
To execution and the hand of *Death*.  
RICHARD II. III. 1.

There my father's grave  
Did utter forth a voice ! Yes, thou must *die* :  
Thou art too noble to conserve a life  
In base appliances.

MEASURE FOR MEASURE, III. 1.

The miserable have no other medicine,  
But only hope :  
I have hope to live, and am prepar'd to *die*.  
MEASURE FOR MEASURE, III. 1.

How many a *holy* and obsequious tear  
Hath dear *religious* love stolen from mine eye,  
As interest of the *dead* !

SONNET XXXI.

Thy slander hath gone through and through her heart ;  
• • • • •  
And she is *dead*, — slander'd to *death* by villains.  
MUCH ADO ABOUT NOTHING, V. 1.

O, our lives' sweetness !  
That with the pain of *death* we'd hourly die,  
Rather than *die* at once !  
✓

KING LEAR, V. 2.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

Let him not come there  
To seek out sorrow, that dwells everywhere :  
Desolate, desolate, will I hence, and *die*.

RICHARD II. i. 2.

What is thy sentence, then, but speechless *death*,  
Which robs my tongue from breathing native breath?

RICHARD II. i. 2.

The law I bear no malice for my *death* :  
It has done upon the premises, but justice ;  
But those, that sought it, I could wish more *Christians*.

HENRY VIII. ii. 1.

*We smothered*  
The most replenished sweet work of nature,  
That, from the *prime creation*, e'er she fram'd.

RICHARD III. iv. 3.

Not that I am afraid to *die* ; but that, my offences  
being many, I would repent out the remainder of *na-*  
*ture*.

ALL'S WELL THAT ENDS WELL, iv. 3.

Shake off this downy sleep, *death's* counterfeit,  
And look on *death* itself! — Up, up, and see  
The *great doom's image*!

MACBETH, ii. 3.

Kings and mightiest potentates must *die* ;  
For that's the end of human misery. ✓

1 HENRY VI. iii. 2.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

How doth the king? —  
Exceeding well; his cares are now all ended :  
He's walk'd the *way of nature*,  
And, to our purposes, he *lives no more*.

2 HENRY IV. v. 2.

Hung be the *Heavens* with black, yield day to night !  
• • • • •

Henry is *dead*, and never shall revive :  
• • • • •

✓ He was a king, *bless'd of the King of kings*.  
The battles of the *Lord of Hosts* he fought.

1 HENRY VI. i. 1.

O, *Death's* a great disquiser !

MEASURE FOR MEASURE, iv. 2.

✓ Then is it sin,  
To rush into the secret house of *Death*,  
Ere *Death* dare come to us ?

ANTONY AND CLEOPATRA, iv. 12.

Thy conceit is nearer *death*, than thy powers. For  
my sake, hold *death* awhile at the arm's end.

AS YOU LIKE IT, ii. 6.

Banish the canker of ambitious thoughts :  
And may that thought, when I imagine ill,  
• • • • •

Be my *last breathing* in this mortal world !

2 HENRY VI. i. 2.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

More are *men's ends* mark'd, than their lives before :  
The setting sun, and music at the close,  
(As the last taste of sweets) is sweetest last.

RICHARD II. II. 1.

Just *Death*, kind *umpire* of men's miseries,  
With sweet enlargement doth dismiss me hence.

1 HENRY VI. II. 5.

I will ; if that my fading breath permit,  
And *Death* approach not ere my tale be done.

1 HENRY VI. II. 5.

*Heaven's* vault should crack ; O, she is gone for ever !  
She's *dead* as earth !

KING LEAR, v. 3.

Dost thou know who speaks to thee ? —  
Dark cloudy *death* o'ershades his beams of life, —  
And he nor sees, nor hears us what we say.

3 HENRY VI. II. 6.

O *God*, forgive him ! —  
So bad a *death* argues a monstrous life. —  
Forbear to judge, for we are sinners all. —  
Close up his eyes, and draw the curtain close ;  
And let us all to *meditation*. ✓

2 HENRY VI. III. 2.

Then, dreadful trumpet, sound the *general doom* !  
ROMEO AND JULIET, III. 2.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

Although the duke was enemy to him,  
Yet he, most *Christian-like*, laments his *death*.

2 HENRY VI. III. 2.

Moderate lamentation is the right of the *dead*, ex-  
cessive grief the enemy to the living.

ALL'S WELL THAT ENDS WELL, I. 1.

The purest treasure mortal times afford,  
Is spotless reputation : that away,  
Men are but gilded loam, or painted clay.

Mine honour is my life ; both grow in one :  
Take honour from me, and my *life is done*.

• • • Mine honour let me try ;  
In that I live, and for that will I *die*.

RICHARD II. I. 1.

O me ! this sight of *death* is as a bell  
That warns my old age to a sepulchre.

ROMEO AND JULIET, v. 3.

A man's *life's* no more than to say, One.

HAMLET, v. 2.

The sands are number'd that make up my life !  
Here must I stay, and here my *life must end*.

2 HENRY VI. I. 4.



RELIGIOUS AND MORAL SENTENCES FROM  
**Shakespeare.**

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SOUL.

My *soul* the faithfull'st offerings hath breath'd out  
That e'er *devotion* tender'd !

TWELFTH NIGHT, v. 1.

There is some *soul* of goodness in things evil,  
Would men observingly distil it out. ✓

HENRY V. iv. 1.

Hence, thou suborn'd informer ! — a true *soul*,  
When most impeached, stands least in thy control.

SONNET cxxv.

O, such a deed  
As from the body of contraction plucks  
The very *soul*.

HAMLET, iii. 4.

I have done those things, —  
That now give evidence against my *soul*. ✓

RICHARD III. i. 4.

I will not vex your *souls* ;  
Since presently your *souls* must part your bodies. ✓

RICHARD II. iii. 1.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

- ✓ It may be so; but yet my inward *soul*  
Persuades me, it is otherwise.

RICHARD II. II. 2.

- ✓ Such neighbour nearness to our sacred blood  
Should nothing privilege him, nor partialize  
The unstooping firmness of my upright *soul*.

RICHARD II. I. 1.

*the soul is the*

- ✓ *Heaven's* above all; and there be *souls* that must be  
saved, and there be *souls* must not be saved.

OTHELLO, II. 2.

*God* forbid, so many simple *souls*  
Should perish by the sword!

2 HENRY VI. IV. 4.

- ✓ O *God*, defend my *soul* from such foul sin!

RICHARD II. I. 1.

- ✓ Now *God* be prais'd! that to believing *souls*  
Gives light in darkness, comfort in despair!

2 HENRY VI. II. 1.

- My grief lies all within,  
✓ And these external manners of lament  
Are merely shadows to the unseen grief  
That swells with silence in the tortur'd *soul*.

ROM

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

Our *souls* religiously confirm thy words.

KING JOHN, IV. 3.

And then my *soul* shall wait on thee to *Heaven*,  
As it on earth hath been thy servant still.

KING JOHN, V. 7.

If *Heaven* have any grievous plague in store,  
Exceeding those that I can wish upon thee,  
O, let them keep it, till thy sins be ripe.

The worm of conscience still be-gnaw thy *soul*!

RICHARD III. I. 3.

I hold my duty, as I hold my *soul*,  
Both to my *God*, and to my gracious king.

HAMLET, II. 2.

Come, side by side together live and die ;  
And, *soul* with *soul* from France to *Heaven* fly.

1 HENRY VI. IV. 5.

If, when you make your *prayers*,  
*God* should be so obdurate as yourselves,  
How would it fare with your departed *souls*?

2 HENRY VI. IV. 7.

Take good heed

You charge not, in your spleen, a noble person ;  
And spoil your nobler *soul*! I say, take heed.

HENRY VIII. I. 2.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

*God shall mend my soul.*

ROMEO AND JULIET, I. 6.

Fare thee well ; and *God* have mercy upon one of  
our *souls* !

TWELFTH NIGHT, III. 4.

✓ My comfort is, that *Heaven* will take our *souls*,  
And plague injustice with the pains of *hell*.

RICHARD II. III. 1.

*God* in mercy so deal with my *soul*,  
As I, in duty, love my king and country !

3 HENRY VI. I. 2.

Sweet rest his *soul* !

Fly, lords, and save yourselves, for Warwick bids  
You all farewell ! — to meet again in *Heaven*.

3 HENRY VI. v. 2.

*God* have mercy on his *soul* !  
And of all *Christian souls*, I pray *God* !

HAMLET, IV. 5.

*God* take mercy on brave Talbot's *soul* !

1 HENRY VI. IV. 2.

In simple and pure *soul* I come to you.

OTHELLO, I. 1.

Sheba was never  
More covetous of wisdom, and fair virtue,  
Than this pure *soul* shall be.

HENRY VIII. v. 4.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

Thus war hath given thee peace : for thou art still. —  
Peace with his *soul*, *Heaven*, if it be *Thy will* !

2 HENRY VI. v. 2.

Never come such division 'tween our *souls* !

JULIUS CÆSAR, iv. 2. ✓

Now have I paid my vow unto his *soul*.

1 HENRY VI. ii. 2.

O, villains, vipers, damn'd without redemption !  
• • • • •

Three *Judases* ; each one thrice worse than *Judas* !

• • • Terrible *hell* make war

Upon their spotted *souls* for this offence !

RICHARD II. iii. 2.

Arm you against your other enemies ;  
I'll make a peace between your *soul* and you.

KING JOHN, iv. 2.

It is too late ; the life of all his blood  
Is touch'd corruptibly ; and his pure brain ✓  
(Which some suppose the *soul's* frail dwelling-house)  
Doth, by the idle comments that it makes,  
Foretell the ending of mortality.

KING JOHN, v. 7.

Shadows to-night  
Have struck more terror to the *soul* of Richard ✓  
Than can the substance of ten thousand soldiers.

RICHARD III. v. 2.

RELIGIOUS AND MORAL SENTENCES FROM  
**Shakespeare.**

---

By *Heaven*, he shall not have a Scot of them !  
No, if a Scot would save his *soul*, he shall not.

1 HENRY IV. l. 2.

I do not set my life at a pin's fee ;  
And, for my *soul*, what can it do to that,  
Being a thing *immortal* ?

HAMLET, l. 4.

✓ The *immortal* part needs a physician ; but that moves  
not him : though that be sick, it dies not.

2 HENRY IV. ll. 2.

Thy *soul's* flight,  
If it find *Heaven*, must find it out to-night.

MACBETH, III. 1.

✓ The *soul* and body rive not more in parting,  
Than greatness going off.

ANTONY AND CLEOPATRA, iv. 11.

/ There's not the smallest orb which thou behold'st,  
But in his motion like an *angel* sings ;  
Such harmony is in *immortal souls*.

MERCHANT OF VENICE, v. 1.

Since thou hast far to go, bear not along  
The clogging burden of a guilty *soul*.

RICHARD II. l. 2.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

✓ To move wild laughter in the throat of *death*?

It cannot be! — it is impossible:

Mirth cannot move a *soul* in agony.

LOVE'S LABOUR'S LOST, v. 2.

Often did I strive

To yield the ghost: but still the envious flood

Kept in my *soul*, and would not let it forth.

RICHARD III. l. 4.

Speak no more:

✓ Thou turn'st mine eyes into my very *soul*;

✓ And *there* I see such black and grained spots

As will not leave their tinct.

HAMLET, III. 4.

Whose *soul* is that which takes *her* heavy leave?

A deadly groan, like life and *death's* departing. —

3 HENRY VI. II. 6.

The hope and expectation of thy time

Is ruin'd; and the *soul* of every man,

Prophetically does fore-think thy fall.

1 HENRY IV. III. 2.

↓ Hang there like fruit, my *soul*,

'Till the tree die!

CYMBELINE, v. 5.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

I fear thy overthrow,  
More than my body's parting with my *soul*.  
8 HENRY VI. II. 6.

Relent, and save your *souls*.  
RICHARD III. I. 4.

Poor *soul*! the centre of my sinful earth,  
Fool'd by those rebel powers that *thee* array,  
Why dost *thou* pine within, and suffer dearth,  
Painting thy outward walls so costly gay?  
Why so large cost, having so short a lease,  
Dost *thou* upon *thy* fading mansion spend?  
Shall worms, inheritors of this excess,  
Eat up *thy* charge? Is this *thy* body's end?  
Then, *soul*, live *thou* upon *thy* servant's loss,  
And let that pine, to aggravate *thy* store;  
Buy terms *divine*, in selling hours of dross;  
Within be fed, without be rich no more:  
So shalt *thou* feed on *death*, that feeds on men,  
And, *Death* once dead, there's no more dying then.  
SONNET cxlvi.



RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

PRAYERS.

Get him to say his *prayers* ;     •     •     •

Get him to *pray*.

TWELFTH NIGHT, iii. 4.

They did say their *prayers*, and address'd them  
Again to sleep.

MACBETH, ii. 2.

✓ I *pray* thee, leave me to myself to-night ;  
For I have need of many *orisons*  
To move the *Heavens* to smile upon my state,  
Which, well thou know'st, is cross and full of *sin*.

ROMEO AND JULIET, iv. 2.

Unto my mother's *prayers*, I bend my knee.

RICHARD II. v. 2.

He concludes in hearty *prayers*,  
That your attempts may overlive the hazard.

2 HENRY IV. iv. 1.

AND MORAL SENTENCES FROM  
**Shakespeare.**

---

*Heaven* keep your honour safe!

Amen: for I

Am that way going to temptation,

• Where *prayers* cross.

MEASURE FOR MEASURE, II. 2.

With wild wood-leaves and weeds I have strew'd his  
grave,

And on it said a century of *prayers*.

CYMBELINE, IV. 2.

Are you so gospell'd

To *pray* for this good man, and for his issue,

Whose heavy hand hath bow'd you to the *grave*? ✓

MACBETH, III. 1.

O, that my *prayers* could such affection move!

MIDSUMMER NIGHT'S DREAM, I. 1.

Loved him next *Heaven*,

• • • • •

Almost forgot my *prayers* to content him.

HENRY VIII. III. 1.

We, ignorant of ourselves,

Beg often our own harms, which the wise *Powers* ✓

Deny us for our good; so find we profit,

By losing of our *prayers*.

ANTONY AND CLEOPATRA, II. 1.

We had need *pray*,

And heartily, for our deliverance. ✓

HENRY VIII. II. 2.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

A book of *prayers* on their pillow lay.

RICHARD III. iv. 3.

✓ I'll *pray*, and then I'll sleep.

KING LEAR, iii. 4.

By the worth of mine *eternal soul*,

\* \* \* \*

If thou dost slander her, and torture me,  
Never *pray* more.

OTHELLO, iii. 3.

O! what form of *prayer*

✓ Can serve my turn? Forgive me my foul murder!—  
That cannot be ; since I am still possess'd  
Of those effects for which I did the murder.

HAMLET, iii. 3.

I saw her,

As I thought, *dead* ; and have, in vain, said many  
A *prayer* upon her grave.

WINTER'S TALE, v. 3.

I'll bribe you

\* \* \* \*

✓ With such gifts that *Heaven* shall share with you ;  
Not with foul shekels of the tested gold,

\* \* \* \*

But with true *prayers*,

✓ That shall be up at *Heaven*, and enter there,  
Ere sunrise.

MEASURE FOR MEASURE, ii. 2.

O, let me *pray* before I take my *death* !

3 HENRY VI. i. 3.

RELIGIOUS AND MORAL SENTENCES FROM  
**Shakespeare.**

---

Your mother well hath *pray'd*, and prove you true.

RICHARD II. v. 3.

They have said their *prayers*, and they stay for *death*.

HENRY V. iv. 2.

Consider this, —

That, in the course of *justice*, none of us  
Should see *salvation*: we do *pray* for *mercy*;  
And that same *prayer* doth teach us all to render  
The deeds of *mercy*. ✓

MERCHANT OF VENICE, iv. 1.

I would prevail, if *prayers* might prevail,  
To join your hearts in love and amity.

1 HENRY VI. iii. 1.

If ever danger do environ thee,  
Commend thy grievance to my *holy prayers*. ✓

TWO GENTLEMEN OF VERONA, i. 1.

RELIGIOUS AND MORAL SENTENCES FROM

*Shakespeare.*

---

HOLY.

Most *holy* and *religious* fear it is,  
To keep those many, many bodies safe,  
That live.

HAMLET, III. 2.

What is not *holy*, that we swear not by,  
But take the *Highest* to witness.

ALL'S WELL THAT ENDS WELL, IV. 2.

I'll make a voyage to the *Holy Land*,  
To wash this blood off from my guilty hand.

RICHARD II. V. 6.

True is it, that we have seen better days,  
And have with *holy bell* been knoll'd to *church*.

AS YOU LIKE IT, II. 7.

Do not count it *holy*  
To hurt by being just: it is not lawful

To rob in the behalf of charity.

TROILUS AND CRESSIDA, V. 2.

He's honourable,  
And, doubling that, most *holy*.

III. 4.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

I'll send some *holy bishop* to entreat ;  
For *God* forbid so many simple souls  
Should perish by the sword.

2 HENRY VI. iv. 4.

See where his grace stands 'tween two clergymen ! —  
Two props of virtue for a *Christian* prince :  
And, see, a *book of prayer* in his hand,  
True ornaments to know a *holy man*.

RICHARD III. iii. 7.

He is within, with two right reverend fathers,  
Divinely bent to meditation :  
And in no worldly suit would he be mov'd,  
To draw him from his *holy* exercise.

RICHARD III. iii. 7.

And hath given countenance to his speech,  
With almost all the *holy vows of Heaven*.

HAMLET, I. 3. X

✓ **SACRAMENT.**

Before I freely speak my mind herein,  
You shall not only take the *sacrament*  
To bury my intents, but to effect  
Whatever I shall happen to devise.

RICHARD II. IV. 1.

Thou didst receive the *sacrament* to fight,

And, like a traitor to the name of *God*,  
Didst break that *vow*.

RICHARD III. I. 4.

Both they, and we, perusing o'er these notes,  
May know wherefore we took the *sacrament*,  
And keep our faiths firm and inviolable.

KING JOHN, V. 2.

Once did I lay in ambush for your life;  
A trespass that doth vex my grieved *soul*:  
But, ere I last receiv'd the *sacrament*,  
I did confess it.

RICHARD II. I. 1.

*Great God of Heaven*, say amen to all!

And then, as we have ta'en the *sacrament*,  
We will unite the white rose with the red:—  
Smile, *Heaven*, upon this fair conjunction!

RICHARD III. V. 4.

RELIGIOUS AND MORAL SENTENCES FROM  
**Shakespeare.**

---

MARTIAL SENTENCES IN SHAKESPEARE,

TREATING OF WAR AND BATTLE, IN WHICH THE NAME OF GOD IS REVERENTLY  
AND RELIGIOUSLY INTRODUCED, ASCRIBING ALL HUMAN SUCCESS TO THE  
DEITY.

The peace of *Heaven* is theirs, that lift their swords  
In such a just and charitable war. —

KING JOHN, II. 1.

In *God's* name, and the king's, say who thou art,  
And why thou com'st, thus knightly clad in arms :  
Speak truly, on thy knighthood, and thy oath ;  
And so defend thee, *Heaven*, and thy valour !

RICHARD II. I. 3.

Whose high deeds, and whose great name in arms,  
Holds from all soldiers chief majority,  
And military title capital,  
Through all the kingdoms that acknowledge *Christ*.

I HENRY IV. III. 2.

Hence, therefore, every leader to his charge ;  
For, on their answer, will we set on them ;  
And *God* befriend us, as our cause is just.

I HENRY IV. V. 1.



RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

Three knights upon our party slain to-day ;  
A noble earl, and many a creature else,  
Had been alive this hour,  
If, like a *Christian*, thou hadst truly borne  
Betwixt our armies true intelligence.

1 HENRY IV. v. 6.

Strike up your drums, pursue the scatter'd stray ;  
*Heaven*, and not we, hath safely fought to-day.

2 HENRY IV. iv. 2.

How you awake the sleeping sword of war ;  
We charge you, in the name of *God*, take heed :  
For never two such kingdoms did contend,  
Without much fall of blood.

HENRY V. i. 2.

Follow your spirit ; and upon this charge,  
Cry, "*God for Harry ! England ! and St. George !*"

HENRY V. iii. 1.

*O God of battles !* steel my soldiers' hearts !  
Possess them not with fear ; take from them now  
The sense of reckoning, if the opposed numbers  
Pluck their hearts from them ! — Not to-day, *O Lord !*  
*O* not to-day, think not upon the fault  
My father made in compassing the crown.

HENRY V. iv. 1.

RELIGIOUS AND MORAL SENTENCES FROM

*Shakespeare.*

---

*God's* arm strike with us ! 'tis a fearful odds.  
*God* be wi' you, princes all ; I'll to my charge :  
If we no more meet, till we meet in *Heaven*,  
Then, warriors all, adieu !

HENRY V. iv. 3.

Now, soldiers, march away ; —  
And how *Thou* pleasest, *God*, dispose the day !  
HENRY V. iv. 3.

The day\* is yours !  
Praised be *God*, and not our strength for it !  
HENRY V. iv. 7.

Go we in procession to the village :  
And be it *death* proclaimed through our host,  
To boast of this, or take that praise from *God*,  
Which is *His* only.

\* \* \* \* \*

With this acknowledgment,  
That *God* fought for us :

\* \* \* \* \*

Do we all *holy* rites ;  
Let there be sung "*Non Nobis*" and "*Te Deum*."  
HENRY V. iv. 8.

He was a king bless'd of the *King of kings* :  
Unto the French the dreadful *judgment day*  
So dreadful will not be, as was his sight.

1 HENRY VI. i. 1.

\* Agincourt.

RELIGIOUS AND MORAL SENTENCES FROM

*Shakespeare.*

---

The battles of the *Lord of hosts* he fought.

1 HENRY VI. i. 1.

This arm

• • • • •

Lets fall this sword before your highness' feet,  
And with submissive loyalty of heart,  
Ascribes the glory of his conquest got,  
First to my *God*, and next unto your grace.

1 HENRY VI. iii. 4.

O' *God's name*, see the lists and all things fit;  
Here let them end it, and *God* defend the right!

2 HENRY VI. ii. 3.

The head of Cade?—*Great God*, how just art *Thou*!—  
O, let me view his visage, being dead,  
That living wrought me such exceeding trouble.

2 HENRY VI. v. 1.

To whom *God* will, there be the victory!

3 HENRY VI. ii. 5.

Who's this?—*O God*! it is my father's face,  
Whom in this conflict I unwares have kill'd;

• • • • •

Pardon me, *God*, I knew not what I did!

3 HENRY VI. ii. 5.

You fight in justice; then, in *God's* name, lords,  
Be valiant, and give signal to the fight.

3 HENRY VI. v. 4.

**Shakespeare.**

In *God's* name, cheerly on, courageous friends,  
To reap the harvest of perpetual peace.

RICHARD III. v. 2.

*O Thou!* whose captain I account myself,  
Look on my forces with a gracious eye;  
Put in their hands *Thy* bruising-irons of wrath,  
That they may crush down with a heavy fall  
Th' usurping helmets of our adversaries!  
Make us *Thy* ministers of chastisement,  
That we may praise *Thee* in *Thy* victory!  
To *Thee* do I commend my watchful *soul*,  
Ere I let fall the windows of mine eyes:  
Sleeping and waking, O, defend me still!

RICHARD III. v. 3.

Cheer thy heart, and be thou not dismay'd;  
*God*, and *good angels* fight on Richmond's side.

RICHARD III. v. 3.

If you fight against *God's* enemy,  
*God* will, in justice, ward you as *His* soldiers.

RICHARD III. v. 3.

*God*, and our good cause, fight upon our side:  
The *prayers* of *holy saints*, and wronged *souls*,  
Like high-rear'd bulwarks, stand before our faces.

RICHARD III. v. 3.

RELIGIOUS AND MORAL SENTENCES FROM

**Shakespeare.**

---

In the name of *God*, and all these rights,  
Advance your standards, draw your willing swords ;

Sound drums and trumpets, boldly and cheerfully :  
*God*, and Saint George! Richmond, and victory!

RICHARD III. v. 3.

*God*, and your arms be prais'd! victorious friends.

Great *God of Heaven*, say amen to all!

And then, as we have ta'en the *sacrament*,  
We will unite the white rose with the red : —  
Smile, *Heaven*, upon this fair conjunction ;

And let their heirs, *God* (if *Thy will* be so),  
Enrich the time to come with smooth-fac'd peace!

That she may long live here, *God* say — amen!

RICHARD III. v. 4.

All was lost,  
But that the *Heavens* fought.

CYMBELINE, v. 3.

Then he is dead! — *God's* soldier be he :

His knell is knoll'd, — so *God* be with him.

MACBETH, v. 7.

Having now completed our Moral and Religious Extracts from the Works of Shakespeare, we submit to the consideration of our readers, whether we have not fully established the point we aimed at, viz. — of proving that Shakespeare was not a Papist, but a worthy member of the Church of England; and we entertain the cherished idea that the foregoing extracts exemplify these facts, and grace his character as a moral and religious man.

We illustrate our persuasion in this respect by recapitulating passages from his works exhorting to piety and devotion; such as, —

"Let never day nor night unhallowed pass,  
But still remember what the Lord hath done." ✓  
2 HENRY VI. ii. 1.

Here is the substance of a sermon in a single distich.

What themes for devout meditation doth he present in the following: —

"Lord, we know what we are, but know not what we may be." ✓  
HAMLET, iv. 5.

"O Lord, that lends me life, ✓  
Lend me a heart replete with thankfulness!"  
2 HENRY VI. i. 1.

"I have hope to live, and am prepared to die."  
MEASURE FOR MEASURE, iii. 1.

✓ "To Thee do I commend my watchful soul,  
Ere I let fall the windows of mine eyes:  
Sleeping and waking, O, defend me still!"

RICHARD III. v. 2.

✓ "Now God be praised, that to believing souls  
Gives light in darkness, comfort in despair!"

2 HENRY VI. ii. 1.

Many, very many such passages appear in his works: whereupon we ask this simple question:— Can there be named any other general dramatist that ever lived, who has combined so many religious and moral sentences in his works as Shakspeare has?

We feel convinced that none other such can be named; and that the world, who know him *by his works*, will admit that his character may be most justly summed up in the ever-memorable words of Hamlet, that—

"He was a man, take him for all in all,  
We shall not look upon his like again."

HAMLET, i. 2.

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THE TEMPEST.



*Prospero.* Obey, and be attentive.

ACT I. SC. 2.

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# INTRODUCTION

TO

## THE TEMPEST.

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THE TEMPEST was first printed in the folio of 1623, in which edition it stands the first of the series. As this play was undoubtedly written in the later years of the Poet's life, the reason of its standing first is not apparent. Nor is it much more apparent why the arrangement of that edition should be broken up, until more is known of the order in which Shakespeare's plays were written.

The play was originally printed with great accuracy for the time: the true reading is seldom doubtful; for which cause commentators have not often found it easy to mar the text under the notion of improving it.

It has been ascertained clearly enough that *The Tempest* was written somewhere between 1603 and 1612. That it was written after the former date, is rendered almost certain in that the leading features of Gonzalo's commonwealth were plainly taken from Florio's translation of Montaigne, which was printed that year. The passage of Montaigne is given in a note, from which the reader may see that the resemblance is too close to have been accidental. If any see fit to maintain, as some have done, that Shakespeare *might* have seen the passage in question before it was printed, we will not argue with them; our concern being with facts, not with possibilities.

*The Tempest* was performed at Court, "by the King's Players," Nov. 1, 1611. This fact was but lately discovered; and for the discovery we are indebted to "Extracts from the Accounts of the Revels at Court," edited by Mr. Cunningham for the Shakespeare Society; where the following memorandum occurs: "Hallowmas night was presented at Whitehall before the King's Majesty a play called *The Tempest*." Until this discovery the earliest known performance of the play was in "the beginning of the year 1613," when, as Malone proved from Vortue's MSS., it was acted

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As to any nearer fixing of the date we have nothing to go upon but probabilities. Some of these, however, are pretty strong. From the "Extracts" already quoted it appears that eleven other plays, *Winter's Tale* being one of them, were acted at Court within a year after the last of Oct. 1611, the oldest of which, so far as hath been ascertained, had not been written more than three years. From which it seems probable that *The Tempest* was not then an old play; and perhaps it was selected by the Master of the Revels for its novelty and its popularity on the public stage.

Ben Jonson's *Bartholomew Fair* was first acted in 1614, and written perhaps the year before; the Induction of which has an apparent, though not necessarily ill-natured glance at both *The Tempest* and *Winter's Tale*: "If there be never a *Servant-monger* in the *Fair*, who can help it, he says; nor a nest of *Antiques*? He is loth to make Nature afraid in his *Plays*, like those that beget *Tales*, *Tempests*, and such like *Drolleries*." We agree with Mr. Collier that some of the words in *Italic*, which we give just as they stand in the original, are "so applicable to *The Tempest*, that they can hardly refer to any thing else." Which seems to warrant the inference that *Bartholomew Fair* was written while *The Tempest* and *Winter's Tale* were yet in the morn and blush of popular favour.

It can hardly be questioned that Shakespeare drew some of his materials for *The Tempest* from the sources thus indicated by Malone: "Sir George Somers, Sir Thomas Gates, and Captain Newport, with nine ships and five hundred people, sailed from England in May, 1609, on board the *Sea Venture*, which was called the *Admiral's Ship*; and on the 25th of July she was parted from the rest by a terrible tempest, which lasted forty-eight hours, and scattered the whole fleet, wherein some of them lost their masts, and others were much distressed. Seven of the vessels, however, reached Virginia; and, after landing about three hundred and fifty persons, again set sail for England. During a great part of the year 1610 the fate of Somers and Gates was not known in England; but the latter, having been sent home by Lord Delaware, arrived in August or September." In 1610 "one Jourdan, who probably returned from Virginia in the same ship with Sir Thomas Gates, published a pamphlet, entitled 'A Discovery of the Bermudas, otherwise called The Isle of Devils.'" In this book, after relating the circumstances of their shipwreck, the author says: "But our delivery was not more strange in falling so opportunely and happily upon land, than our feeding and provision was, beyond our hopes and all men's expectations, most admirable. For the Islands of the Bermudas,

as every man knoweth, that hath heard or read of them, were never inhabited by any Christian or Heathen people, but ever esteemed and reputed a most prodigious and *enchanted place*, affording nothing but gusts, storms, and foul weather; which made every navigator and mariner to avoid them as Scylla and Charybdis, or as they would shun the Devil himself: and no man was ever heard to make for this place; but as, against their wills, they have, by storms and dangerousness of the rocks lying seven leagues into the sea, suffered shipwreck. Yet did we find there the air so temperate, and the country so abundantly fruitful of all fit necessities for the sustentation and preservation of man's life, that notwithstanding we were there for the space of nine months, we were not only well refreshed, comforted, and with good satiety contented, but out of the abundance thereof provided us some reasonable quantity of provision to carry us for Virginia, and to maintain ourselves and that company we found there." Somewhat later the Council of Virginia put forth a narrative of "the disasters which had befallen the fleet, and of their miraculous escape," wherein they say: "These Islands of the Bermudas have ever been accounted an *enchanted pile of rocks*, and a *desert habitation for devils*; but all the *fairies* of the rocks were but flocks of birds, and all the devils that haunted the woods were but herds of swine."

The words in *Italie* may suggest a probable explanation of some points in the play. It is hardly needful to add, that the Poet's "still-vex'd Bermoothes" seems to link his work in some way with Jourdan's narrative. So that it is not easy to see how an earlier date can be assigned for *The Tempest* than 1610. The supernatural in the play was undoubtedly the Poet's own work; but it had been in strict keeping with his usual method to avail himself of whatsoever interest may have sprung from the popular notions touching the Bermudas. In his marvellous creations the people of course would see nothing but the distant marvels with which their fancies were prepossessed.

Concurrent with this external evidence is the internal evidence of the play itself. The style, language, and general tone of thought, the union of richness and severity, the grave, austere beauty of character that pervades it, and the organic compactness of its whole structure, all go to mark it as an issue of the Poet's ripest years. Mr. Collier says that Coleridge, in his lectures, "spoke of *The Tempest* as certainly one of Shakespeare's latest works, judging from the language only;" and Schlegel, probably for similar reasons, was of the same opinion. Campbell, the poet, supposes it to have been his very latest work: "*The Tempest* has a sort of sacredness, as the last work of a mighty workman. Shakespeare, as if conscious that it would be his last, and as if inspired to typify himself, has made his horn a natural, a dignified, and benevolent magician, who could conjure up

'spirits from the vasty deep,' and command supernatural agency by the most seemingly natural and simple means. Shakespeare himself is Prospero, or rather the superior genius who commands both Prospero and Ariel. But the time was approaching when the potent sorcerer was to break his staff, and bury it fathoms in the ocean, —

'Deeper than did ever plummet sound.'

That staff has never been and will never be recovered." But there is more of poetry than of truth in this statement; at least we have no warrant for it: whereas, besides the improbability that Shakespeare would pass the last six years of his life entirely aloof from the wonted play of his faculties, — besides this, there is good ground for believing that at least *Coriolanus*, *Cymbeline*, and perhaps *Winter's Tale*, were written after *The Tempest*. Mr. Verplanck, a critic of rare taste and judgment, rather than give up the notion so well put by Campbell, conjectures that the Poet may have revised *The Tempest* after all his other plays were written, and inserted the passage where Prospero abjures his "rough magic," and buries his staff, and drowns his book. But we cannot believe that Shakespeare had any reference to himself in that passage; for, besides that he evidently did not use to put his own feelings and purposes into the mouth of his characters, his doing so in this case would fairly infer such a degree of self-exultation as, it seems to us, his native and habitual modesty would hardly permit.

No play or novel has been discovered, to which Shakespeare could have been indebted for the plot or matter of *The Tempest*. Thomas Warton indeed tells a curious story, how Collins during his mental aberration said he had seen an Italian Romance, called *Aurelio and Isabella*, which contained the story of *The Tempest*. But Collins was afterwards found to be mistaken, there being no such matter in that Romance; and though the poor crazed poet may have put one name for another, it seems more likely that in the disorder of his mind his recollections of *The Tempest* itself got mixed up with other matter. Mr. Collier says: "We have turned over the pages of, we believe, every Italian novelist anterior to the age of Shakespeare, in hopes of finding some story containing traces of the incidents of *The Tempest*, but without success." So that the notion started by Collins probably may as well be given up.

What may be the issue of another notion started since, is not so clear. Mr. Thoms informs us through the *New Monthly Magazine* of Jan. 1841, that Jacob Ayrrer, a notary of Nuremberg, was the author or translator of thirty plays, published in 1618. He is quite confident that Shakespeare derived his idea of *The Tempest* from a play of Ayrrer's, called *The Beautiful Sidea*. But besides that the resemblances, even as stated by Mr. Thoms.

are so slight or of such a kind as hardly to infer any connection between them, there appears nothing to hinder that Ayrrer's play may have been indebted to *The Tempest*, it being quite certain that some English dramas were known in Germany at that early period. The whole matter indeed is much too loose for us to build any conclusion upon.

There is an old ballad called *The Inhabited Island*, which was once thought to have contributed something towards *The Tempest*. But it is now generally allowed to be more modern than the play, and probably founded upon it; the names and some points of the story being varied, as if on purpose to hide its connection with a work that was popular on the stage. In the ballad no locality is given to the Island: on the contrary we are told:

" From that date forth the isle has been  
By wandering sailors never seen:  
Some say, 'tis buried deep  
Beneath the sea, which breakes and roars  
Above its savage rocky shores,  
Nor e'er is known to sleep."

Wherefore, we shall probably have to rest, for the present, in the belief that in the case of *The Tempest* Shakespeare drew from no external source but the one already mentioned.

There has been considerable discussion of late years as to the scene of *The Tempest*. A wide range of critics, from dull Mr. Chalmers to eloquent Mrs. Jameson, have taken for granted that the Poet fixed the scene of his drama in the Bermudas. For this they seem not to have had nor desired any authority but his mention of "the still-vex'd Bermoothes." Ariel's trip from "the deep nook to fetch dew from the still-vex'd Bermoothes" does indeed show that the Bermudas were in the Poet's mind: but then it also shows that his scene was not there; for it had been no feat at all worth mentioning for Ariel to fetch dew from one part of the island to another. On the other hand, Mr. Hunter is very positive that if we read the play with a map before us, (only think of it! reading *The Tempest* with a map!) we shall bring up at the island of *Lampodus*, which "lies midway between Malta and the African coast." He will hardly tolerate any other notion: "What I contend for is the *absolute claim* of *Lampodus* to have been the island in the Poet's mind when he drew the scenes of this drama." Mr. Hunter makes out a pretty strong case, nevertheless we must be excused; not so much that we positively reject his theory, as that we simply do not care whether it be right or not. But if we must have any supposal about it, the most reasonable as well as most poetical one seems to be, that the Poet, writing without a map, placed his scene upon an island of the mind, that his readers might not have to go away from



home to learn the truth of his representation; and that it suited his purpose to transfer to his ideal whereabouts some of the wonders and marvels of trans-Atlantic discovery. We should as soon think of going to history for the characters of Ariel and Caliban, as of going to geography for the size, locality, or whatever else, of their dwelling-place.

"The Tempest," says Coleridge, "is a specimen of the purely romantic drama, in which the interest is not historical, or dependent upon fidelity of portraiture, or the natural connection of events,—but a birth of the imagination, and rests only on the coaptation and union of the elements granted to, or assumed by, the Poet. It is a species of drama which owes no allegiance to time or space, and in which, therefore, errors of geography and chronology,—no mortal sins in any species,—are venial faults, and count for nothing."

In these remarks of the great critic there is but one point from which we should at all dissent. We cannot quite agree that the drama is *purely* romantic. Highly romantic it certainly is, in its wide, free, bold variety of character and incident, in its many-shaded, richly-diversified perspective, in all the qualities indeed that enter into the picturesque; yet not romantic in such a sort, we think, but that it is at the same time equally classic; classic, not only in that the unities of time and place are strictly observed, but as having the other qualities which naturally follow and cleave to these laws of the classic form; in its solemn thought, its severe beauty, and majestic simplicity, its matchless interfusion of the lyrical and the ethical, and in the mellow atmosphere of serenity and composure which hovers over and envelops it: as if on purpose to show the Poet's mastery, not only of both the classic and the romantic drama, but of the common nature out of which both of them grew, and in which both are reconciled. This union of both kinds in one without any hindrance to the distinctive qualities of either,—this it is, we think, that chiefly distinguishes *The Tempest* from the Poet's other dramas. Some have thought that in this play Shakespeare studiously undertook to silence the pedantic cavillers of his time, by showing that he could keep to the rules of the Greek stage, if he chose to do so, without being any the less himself. But it seems more likely that he was here drawn into such a course by the workings of his wise spirit than by the cavils of contemporary critics; the form appearing too cognate and congenial with the matter to have been dictated by any thing accidental or external to the work itself.

There are some points that naturally suggest a comparison between *The Tempest* and *A Midsummer-Night's Dream*. In both the Poet has with equal or nearly equal success carried nature, as it were, beyond her established limits, and peopled a purely ideal region with the power and life of reality, so that the characters seem like substantive, personal beings, which he has but described

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THE TEMPEST.

## THE TEMPEST.



*Prospero.* Obey, and be attentive.

Act i. Sc. 2.

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